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Can Catholics Close A Continent?

An Editorial

The Christian and the War

By Reinhold Niebuhr *and* Charles Clayton Morrison

Prayer and Action

By Daniel Day Williams

The Federal Council Bows To War Pressure

An Editorial

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In This Issue

DANIEL DAY WILLIAMS

is rapidly emerging as one of America's most thought-provoking theologians. Now associate professor of theology at Chicago Theological Seminary, Dr. Williams came to that post from Colorado Springs, where he combined the duties of minister of the First Congregational Church and dean of the chapel of Colorado College. He also taught on the faculty of that institution. Dr. Williams is the author of *The Andover Liberals,* and frequently contributes book reviews to The Christian Century.

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is professor of applied Christianity at Union Theological Seminary, New York, and one of the outstanding figures in contemporary American church life. As an editor of *Christianity and Crisis* he contributed the book review reprinted in this issue to that periodical.

CHARLES CLAYTON MORRISON

is the editor of The Christian Century. His most recent book, *The Christian and the War,* contains a series of editorials, slightly revised and expanded, which he contributed to the columns of this paper after the Japanese attack on Pearl Harbor plunged the United States into war. Dr. Morrison's comment on Dr. Niebuhr's review of his position, as presented in this book, will be concluded in next week's issue.

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The CHRISTIAN CENTURY

December 23, 1942

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Calendar of Coming Events

Dec. 21-24. American Institute on Judaism and a Just and Enduring Peace, Hebrew Union College, Cincinnati, O.
Dec. 27. Chicago Sunday Evening Club; Ralph C. Hutchison, speaker.
Dec. 27. Ford Hall Forum, Boston; Margaret Bourke White, speaker.
Dec. 31. American Friends Service Committee Work Campers' Conference, Evanston, Ill.
Jan. 1. Child Labor Day.
Jan. 2-8. Pendle Hill Midwinter Institute, Wallingford, Pa.
Jan. 3. Chicago Sunday Evening Club; G. Ashton Oldham, speaker.
Jan. 3. Ford Hall Forum, Boston; Max Lerner, speaker.
Jan. 3-10. Universal Week of Prayer.
Jan. 9. Symposium on the Pacific Charter, Postwar World Council, Chicago.
Jan. 10. Ford Hall Forum, Boston; Frederick L. Schuman, speaker.
Jan. 10. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Mordecai Ezekiel, speaker.
Jan. 11. Northern Baptist Convocation, New York City.
Jan. 11. Northern Baptist Convocation, Paterson, N. J.
Jan. 11. Central Union Baptist Association Conference, Coatesville, Pa.
Jan. 12. Northern Baptist Convocation, Brooklyn, N. Y.
Jan. 12. Reading Baptist Association Conference, Slatington, Pa.
Jan. 13. Harrisburg Baptist Association Conference, Harrisburg, Pa.
Jan. 14. Northern Baptist Convocation, San Diego, Cal.
Jan. 14. Philadelphia Baptist Conference, Philadelphia.
Jan. 15. Northern Baptist Convocation, Flemington, N. J.
Jan. 17. Ford Hall Forum, Boston; Ely Culbertson, speaker.
Jan. 18. Northern Baptist Convocation, Camden, N. J.
Jan. 19. Northern Baptist Convocation, Newport, R. I.
Jan. 19. Northern Baptist Convocation, Vineland, N. J.
Jan. 19. Northern Baptist Convocation, Twin Falls, Idaho.
Jan. 20. Northern Baptist Convocation, Providence, R. I.
Jan. 21. Northern Baptist Convocation, Santa Barbara, Cal.
Jan. 22. Northern Baptist Convocation, Pendleton, Ore.
Jan. 23. Symposium on American Refugees; Exclusion Act of 1942, Postwar World Council, Chicago.
Jan. 23, 24. Southwest Virginia Methodist Student Retreat, Radford.
Jan. 24. Ford Hall Forum, Boston; Sigrid Schultz, speaker.
Jan. 24. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Clark G. Kuebler, speaker.
Jan. 25. Centre Baptist Association Conference, Hollidaysburg, Pa.
Jan. 25-28. Ohio Pastors' Convention, Columbus.
Jan. 26. Northern Baptist Convocation, Moscow, Idaho.
Jan. 27. Northern Baptist Convocation, Walla Walla, Wash.
Jan. 28. Clarion Baptist Association Conference, New Bethlehem, Pa.
Jan. 28. Northern Baptist Convocation, Yakima, Wash.
Jan. 30-31. American Library Association Experimental Institute, Chicago.
Jan. 31. Second Congregational Church Forum, Waterbury, Conn.; John Erskine, speaker.
Feb. 3. Social Hygiene Day.
Feb. 7. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Albert W. Palmer, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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Undenominational

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EDITORIAL

CHRISTMAS was never more needed than now. There is truth and strength in it, as well as cheer. It is a valid and authentic celebration even in a world undergoing the agony of war, and more needed then than in times of peace and prosperity. For its message of gladness and good will has never been a realistic description of the state of the world at the moment, but always the remembered radiance of a light that shone far away and long ago, and the bright hope of a future better than the present. Standing between history and hope, both brought to focus by concerted thoughts at the season of the nativity upon the best that men remember and desire and by the revival in them of the best that they are, the world has always been a little better at Christmas as well as a little happier. Christmas is an indestructible festival, because it is a witness to an indestructible aspect of reality. It has seen dark and bloody days before this. It survives because, when cynicism has said its worst about the shocking disparity between Yuletide formulas and customary human behavior, its appeal still rings true. It symbolizes something more real in man than all his selfishness and violence. It certifies that there has been "set up a mark of everlasting light above the howling senses' ebb and flow," and quickens the assurance that not with lost toil we labor through the night.

Christmas Is Permanent

A Beveridge Report For America?

LAST WEEK it was suggested in these columns that the United States needs a system of social security on a scale commensurate with that proposed for Great Britain by the Beveridge report. A hope was expressed that President Roosevelt would appoint a commission to prepare such a plan in order that he might submit it to Congress. It is gratifying now to learn that proposals strikingly similar to those made by Sir William Beveridge have already been formulated by a presidential body, the National Resources Planning Board, and are on the White House desk. Exactly what is in the program recommended by the NRPB is still a state secret, but it is known that it is the product of more than a year's consultation by many of the leading economists and relief administrators in the country. It is expected that it will move in the direction pointed by the Beveridge report, which proposes to provide insurance for all workers—including housewives—and for all emergencies, without regard to the length of time the emergency lasts. The fact that such a fully rounded program has already been placed on the President's desk indicates that the administration is in a position to act at least a year before we had hoped it could get ready. Now it remains to be seen whether it actually does act. Will the program be submitted to Congress? If it is, will it be given the powerful executive support which it must have if it is to be enacted?

War Prisoners Have Been Unshackled

PRISONERS of war in Great Britain and Canada, who were shackled in reprisal for the chaining of a like number of British prisoners in Germany, have been freed from their irons without waiting for an agreement. This came in response to an appeal to both governments by the government of neutral Switzerland. In an affair of this kind, as in any other matter of reprisals, it is easier to start than to stop. As in the feud of the Hatfields and the McCoys, or any other feud, the origins of the episode, obscure from the start, become distorted in the mind of one or both of the parties and are overlaid by so much emotion that the affair can never be settled by unraveling the equities of the matter from the beginning. And when the parties have no confidence in each other's good faith, it is difficult to come to any effective agreement for simultaneous action. Great Britain has taken a sensible course. Nothing could be gained by attempting to match cruelty with cruelty. In a competition in inhumanity, she is no match for Germany. The British foreign office announced that it "welcomed the initiative" of the Swiss government and had given instructions for the unshackling of German prisoners on December 12. Canadian authorities made a similar response and have taken identical action. What

Germany will do has not yet been reported. It is reasonable to believe that she will do the same. This expectation rests upon no consideration of honor or humanity but solely upon the thought that, since she can now feel that she has saved face by making the British do it first, and since no possible military advantage can be gained by keeping a couple of thousand prisoners in irons, it will be sensible to put the metal to a more destructive use.

One Explanation of the Great Darlan Mystery

THE DARLAN mystery grows. It may be true that the administration of the French admiral whom the United States has recognized in North Africa is only temporary, but it acts more every day like a permanent government. The fact that Mr. Churchill has felt it necessary to discuss the Darlan issue in secret has done nothing to increase public confidence in this country. Americans seem to be about evenly divided between those who approve and those who disapprove the choice of Darlan. No one on either side, however, feels that he really knows what has happened, or why. All of which adds interest to the explanation of the Darlan deal published by no less responsible a person than William Allen White. Darlan, says Mr. White, quoting "a fairly reliable grapevine," was approved by the American army "at the behest of a large group of French industrialists and bankers who had fled from France into North Africa after failing to play ball in France with the nazis who were gradually betraying [*sic!*] French big business." These remnants of the old "two hundred families" who used to rule France—to France's sorrow—are led by Guy de Wendel, of the famous armaments family. Having discovered the nazi determination to turn France into an agricultural nation, they are now attempting to rebuild their fortunes as manufacturers in North Africa, where raw materials are plentiful and labor cheap. "These French industrialists," writes Mr. White, "are not looking for a new heaven and a new earth—nothing like it. They are looking out for No. 1. They want a plutocracy set up in North Africa under a dictatorship." Admiral Darlan was their choice for the head of such a state, and they had influence enough in big business circles to put him over in London and Washington. Or at least, that is what the "fairly reliable grapevine" has told Mr. White. And William Allen White would never pass on such a story unless he was reasonably sure of its truth.

Wilhelmina on the Future of The Dutch Colonies

QUEEN WILHELMINA'S forecast of the future organization of the Dutch empire—or, as the Dutch prefer to call it, the Kingdom of the Netherlands—is of greater importance than has been generally realized. For the first time we have in this speech a specific picture of the nature of the postwar colonial order, drawn by a ruler of one of the great empires of the past. Each of the principal parts of the Dutch possessions is to be granted autonomy over its domestic affairs, while foreign relations, defense and international economic relations are to be ruled by a common government in which the overseas territories will be represented. The whole plan, the queen promises, "will leave no room for discrimination according to race or nationality." In place of the Dutch empire there will arise a Dutch "commonwealth," within the framework of which such regions as Java, Sumatra, Dutch Guiana and the Dutch West Indies will find "freedom." All this undoubtedly represents a liberalizing advance over the Dutch colonial policy of the past. It is doubtful, however, whether grants of this sort will appear to Chinese, Malays or other Orientals as an honest discharge of the promise of the Atlantic Charter to "respect the right of all peoples to choose the form of government under which they will live." For the fact is that Queen Wilhelmina is simply trying to extend the Churchill formula to cover the Dutch empire. "Freedom? Of course we mean that you shall have freedom. But that is to be understood as freedom within the limits of the great commonwealth of Dutch nations." Perhaps Darlan will be the next to offer Indo-China, Madagascar and Senegal freedom within a commonwealth of French nations. But will the mass of mankind which is demanding liberty regard this device of multiplying "commonwealths of nations" with a British, Dutch or other European label attached as anything more than another way of trying to hold together the empires or another scheme to camouflage the retention of imperialism, very much as the mandate scheme turned out to be?

Why Not Sift Out the Loyal Japanese?

SERIOUS OUTBREAKS have now occurred in two Japanese internment camps. Reports from other relocation centers indicate considerable tension. In both cases where rioting has already taken place, the trouble has been caused by a small minority of malcontents who have not disguised their hope for a Japanese victory in the war. The majority of the camp population has in each instance valiantly upheld its loyalty to the United States and done what it could to suppress the trouble-makers. But the minority has proved ready to go to any length to create incidents which can be used by Tokyo's propaganda to prove that the Japanese in this country are being badly treated and are on the verge of revolt. Of course riots of this sort will feed the prejudices of those who are already demanding that all Japanese, whether citizens or aliens, be deported at the close of the war. For themselves, the rioters have no fear of such a result. They would welcome deportation. But such an outcome, if a spreading of the present trouble should bring it to pass, would be tragic for the loyal *nisei* citizens who have no other desire than to live out their lives in the United States and to establish their children here. The whole situation raises the question, Why not sift out the loyal from the disloyal in the Japanese camps? By now it should be fairly easy for impartial boards to determine who belongs in which group. Why are the groups not separated, and the malcontents sent to camps of their own where they can be carefully guarded, while the loyal citizens are left where they will have a chance to work out the processes of readjustment

which the relocation centers have been designed to promote? Early in the war with Japan it was recommended in these pages that such a sifting out should take place, so that only the disloyal and the trouble-breeders need be interned. That proposal was turned down. But why should there not be such a separation now? Otherwise, conditions within the relocation centers bid fair to become steadily more unsatisfactory.

Hitler Hedges Against The Future

WHAT was the most important military development last week? Rommel's retreat from El Agheila? The Soviet capture of umpteen thousand more men at Stalingrad? MacArthur's triumph at Gona and Buna? No, none of these. The most important military development last week was Hitler's appointment of new leaders for his army, navy, air corps and home defense forces. In rapid succession he elevated a group of hitherto unknowns—General Kurt Zeitzler to be chief of the army general staff, Admiral Kurt Fricke to be chief of the navy general staff, General Hans Jesschonnek to be chief of the airforce general staff, and General Adolf Galland (who is only 30) to be inspector general of the fighter plane forces. In addition, nazi party gauleiters are henceforth to act as district defense commissioners within the Reich. Why are these changes important? Because they mean that Hitler feels the necessity of preparing for a long defensive stand in which he dares not trust the old leadership. So these new men are brought in. Zeitzler is a product of the Gestapo and the protégé of Himmler. All the others are nazi party men, and have come to the front through the Waffen Schutzstaffel, Hitler's armed protection squad. Their choice betrays the uneasiness in the führer's mind concerning the dependability of his home front. It also gives new credibility to the rumors which have been increasing so rapidly of late as to the widening rift between Hitler and his generals. There is a possibility that this series of sudden appointments may turn out to be not only the most important military news of last week, but one of the turning-point developments of the Second World War.

Murder in the Kindergarten

SOME WRITER of mystery stories may be tempted to use this title if the present "reign of terror" in the New York public schools is not checked before it invades the lower grades. Thus far it has reached the stage of murder only at the high school level. Two boys recently out of school returned and fatally shot a teacher; they have been sent to Sing Sing with fifty-year sentences. But though homicide has not yet occurred in the grammar grades, acts of violence have become appallingly frequent and serious, insomuch that the New York teachers guild, having appealed to the superintendent of schools two months ago without receiving a response, has gone over the heads of the superintendent and the board of education in a direct appeal to the police commissioner for protection. In some precincts where student violence has been especially prevalent, police sergeants have given assurance that they will stand by in readiness to quell disorder. The trouble is apparently not the fault of the teachers but roots in the breakdown of discipline in homes and is accentuated by the crowded condition of the schools and the lack of adequate facilities for child guidance and the special handling of difficult individual cases. Back of all this lies the social and economic confusion which has disturbed the patterns of orderly living for a considerable part of the population. Police protection for teachers, as promised by Commissioner Valentine, and smaller classes and improved facilities for dealing with problem children, as suggested by the school superintendent, are necessary measures, but they do not remedy the conditions out of which these disorders in the schools arise. Violence against teachers is symptomatic of something far more serious with which neither the school authorities nor the police alone nor both together can be expected to cope successfully. That far more serious thing, which we now know can blaze out in a nazified revolt against civilization itself, is involved in the choice of goals which a nation sets for itself. It is not yet clear whether it is possible for a state to avoid paying this terrible price for the decision to engage in total war. To those who have ears to hear, the plea of the New York teachers provides a clear warning.

'No Precedent for The Future'

MARIAN ANDERSON is to sing in Constitution Hall, the Washington headquarters of the Daughters of the American Revolution, on January 7 for the benefit of China relief. We do not print this as a free ad—although such an event well deserves all the publicity it can get—but as a report of the outcome of a controversy which has lasted more than three months. From a short-range viewpoint, Miss Anderson has won that controversy. The D.A.R. agreed that there shall be no racial segregation on the night of her concert, and it is with that understanding that the world-famed contralto has consented to sing. But in the very act of apparent winning Miss Anderson—and the future welfare of democracy in this country with her—has lost. For she has been forced to agree to an announcement that "her appearance on January 7 is not to be regarded as a precedent so far as Miss Anderson's future engagements in Constitution Hall are concerned." That is to say, the D.A.R. has succeeded in attaching to this incident a proviso which embodies the very thing the Negro most fears. Under the pressure of the war emergency the Negro is receiving better treatment. There can be no question about that; Mr. Villard amply documented the fact in these pages a few weeks ago. But what do such gains mean when they are accompanied by a warning: "No precedent for the future"? Is the Negro getting a better deal in employment, in housing, in army and navy service? And should he take this as evidence that he is henceforth to receive his democratic share in American life? How can he when even a society dedicated to the cult of patriotism slaps him in the face with a reminder

that the better treatment he is getting now is no precedent for what he may look forward to in the future?

Can Catholics Close a Continent?

AMERICAN Protestantism has at last officially repudiated that definition of religious liberty which equates it with liberty to believe and do what the Roman Catholic Church declares to be right. Hardly less important than the action looking toward the merger of Protestant interchurch agencies was the issuance at Cleveland by the Federal Council of Churches, the Foreign Missions Conference and the Home Missions Council of a statement of historic importance on "Our Heritage of Religious Freedom." With restraint and dignity but with solemnity and power it reaffirms the principles upon which religious liberty depends and answers the slanderous charges which Roman Catholic authorities and their spokesmen have been bringing against evangelical Christianity in Latin America. Its full text will be found on page 1598. It should not only be read, but be studied with care by every Christian, Protestant or Catholic, in this hemisphere.

The Catholic campaign to secure governmental action to defend its pretended monopoly in South America is being conducted partly in the open and partly under cover. The motive power of this campaign is found in the American hierarchy. The unpublicized part of it consists of pressure upon our own state department and, through the higher clergy of the Latin American countries, upon the ministries of foreign affairs of those countries. Convincing evidence of this covert activity has come through various confidential channels. The open part of the campaign includes a multitude of articles in the Catholic press and pronouncements of Catholic dignitaries which are reported as a matter of news in the secular press.

The most conspicuous items in the first category are the articles in the *Catholic Digest* by John Erskine and John H. White, the latest of which has been disseminated to the press in mimeographed form by the (Protestant) Committee on Cooperation in Latin America, together with a brief but devastating reply and an editorial, not wholly relevant to this subject, from The Christian Century. These have been paralleled by many articles in Catholic diocesan papers and other periodicals, all with one voice attacking Protestant missions with vehement disregard of the facts and rejoicing in the alleged fact that Protestant missionaries have been "banned from South America," For example, *Our Sunday Visitor,* Bishop Noll's widely circulated "popular national Catholic Action weekly" in its issue of December 6 spreads across its front page in colored ink the headline, "South America Bars U. S. Missionaries," and adds in the next smaller-sized type, "Protestant Workers Called Threat to Roosevelt Policy."

The technique, for public consumption, is to represent the anti-Protestant movement as a spontaneous uprising of Latin American indignation against Yankee interference, which is said to imperil the good neighbor policy, and to create the impression that their exclusion is already a *fait accompli* against which it would be useless as well as unpatriotic to protest. All of which, together with the misrepresentation of Protestant missions as a complex of political meddling, sectarian proselyting and unwelcome alien interference in countries that are religiously and culturally self-sufficient, is a tissue of falsehood in which are woven only enough scattered threads of truth to give it a slight sheen of plausibility.

Let us examine Mr. White's latest release, in the *Catholic Digest* for December. The substance of it could be brought under three heads: (1) South America is now closed to new Protestant missionaries except for Bolivia, Colombia and Venezuela. (2) This is the result of a general feeling that they are undesirable aliens and troublemakers. (3) The attitudes and activities of the missionaries are such as to justify this estimate. Consider these in order.

South America is not, in fact, closed to Protestant missionaries, not even with the exception of the three countries mentioned. It is true that the Latin American countries have, very wisely, passed new immigration laws since the beginning of the war and have scrutinized the credentials of immigrant aliens with more than usual care. Otherwise German spies might easily gain admission and escape surveillance after they got in. This actually happened in some cases. The suspect might be a Presbyterian or a priest, and there is no evidence that there has been more suspicion of one class than of the other.

Mr. White's opening sentence is: "South America is hastily putting up its immigration bars to prevent the entrance of the hundreds of North American Protestant missionaries who have fled from Japan and China." This is false. South America has put up its bars—and none too hastily—to prevent the entrance of nazi spies. The bars have kept out a few missionaries. Mr. White cites only one mission board that has had any trouble, the "Independent Board for Presbyterian Foreign Missions," a small new body of dissidents who have had difficulty in identifying themselves satisfactorily. For the rest, he is content with the blanket statement that "the mission boards of several Protestant sects other than Presbyterian have been unable to get visas for their missionaries to enter other South American countries, besides Peru."

But an official of the Methodist Board of Missions testifies: "So far as I know no missionary of our board has been refused entrance to any Latin American country." New missionaries were admitted to Peru in September 1942, others to Brazil (the tightest of all because of its nearness to Europe) in March and September, the law of August 1941 being "eased" to permit their admission, as the Brazilian foreign minister had promised representatives of the board that it would be. A representative of the Disciples board says: "None of the boards has had any trouble getting new missionaries in, Brazil excepted," and adds a considerable enumeration of new missionaries who have been sent by Disciples, Presbyterians and Lutherans to Paraguay, Chile, Argentina, Venezuela and Colombia since May 1942.

Mr. White's opening statement is widely at variance with the realities if these explicit statements are true. There is no evidence of any legislation in any South American country to bar Protestant missionaries as such. Brazil's new law forbids the entry of any persons under religious auspices; it has probably been lifted for some Catholics, and it certainly has for some Protestants. Other countries have made the entry of all foreigners more difficult. It would be too much to hope that there have not been cases in which zealous Catholics in immigration offices have used the law to exclude Protestant missionaries because they were Protestant missionaries. That would mean that the strenuous and continued efforts of the North American hierarchy to stir the suspicion and rouse the hostility of South American Catholics toward Protestant missionaries had been a total failure up to date.

Considering how far it has gone in this country, one can scarcely suppose that it has been a total flop in the Latin American countries. Statements of board officials that "none of the boards has had any trouble" must be taken to mean only that the official knows of none. In a war-disturbed world, it would be surprising if cases could not be found—and much better ones than Mr. White cites—where some boards have had trouble. But his sweeping statement about exclusion, as well as his affirmation as to the reason for it, is unsupported by the data.

When it comes to estimating how the people of South America feel about Protestant missionaries, there is a field in which anybody can cite selected facts to support his opinion whatever it may be. There are 91,000,000 people in South America, and that gives room for a considerable variety of feelings about anything. But it is a serious fallacy to assume that those people are all Catholic merely because not a very impressive number of them are anything else, religiously.

A longtime resident of Rome estimated a few years ago that one-tenth of the people of Italy were Catholics; while this was probably too low, the estimate is seldom above one-half. There are enough non-Catholics in South America to keep the Protestant missionaries busy for a long time, and by far the greater part of their work has been directed toward these, so far as the missionaries can choose their auditors and readers. The clergy and the zealots are of course hostile. The most eminent American Catholics proclaim that Catholicism is essentially intolerant, and it is not likely to be less so where it claims a monopoly on historic grounds.

On the other hand, plenty of evidence could be adduced to show that the work of the missionaries has been appreciated. Such facts do not lend themselves to statistical presentation. In a general way, the truth probably is that wherever the Roman Catholic Church most completely controls the thoughts and feelings of the people there is much hostility and resentment and the resultant attitude is much like that which Mr. White blithely attributes to "South America." But among the large number who are less dominated by the church, the attitude is different.

Mr. White should know that in Buenos Aires, where he lived for years, ninety per cent of the eight hundred students in Colegio Ward, which is jointly administered by Methodists and Disciples of Christ, come from Catholic homes. Instead of being a heavy charge upon the funds of the boards, as he affirms, tuition fees voluntarily paid by Catholics desiring that their children shall benefit from the high educational standards of this Protestant institution support the school so nearly completely that the only subvention it needs from North America is $1,000 a year. In Asuncion, Paraguay, the president of the republic last year appointed the director of the Colegio Internacional (Protestant) to membership on a national committee for secondary education and made him chairman of a committee which assigns governmental fellowships for study in the United States. Both of these facts provide examples, which could be multiplied, of the real attitude of intelligent Latin Americans toward these "undesirable" Protestant missionaries.

As to the character of Protestant work in Latin America, that is too large a subject to be considered here. Only the ignorant or the bigoted can make such statements as Mr. White makes about it, and only the willfully gullible can believe them.

Back of this whole question of Protestant missions in "Catholic" countries lies the much deeper question of the nature of religious liberty and the quality of our devotion to it. One good result of the current controversy may be to force us to a re-examination of our minds on this subject. And what attitude are American Catholics going to take about the proposal to combine the gospel of the Four Freedoms with the doctrine of a closed continent for Catholics?

The Federal Council Bows to War Pressure

AGAINST the precedent set by at least seven of its larger national constituent denominations, numerous smaller denominations and many state and regional conferences, and in the face of a deep cleavage of conscience in the church as a whole, the Federal Council of Churches of Christ in America, at its biennial session in Cleveland, committed itself and the twenty-six denominations which constitute its membership to a positive support of the war on the side of the United Nations. That the Federal Council was theoretically within its rights in taking this action and that its procedure was technically correct are beyond question. But that it was a wise action based upon well considered grounds, that it truly represented the constituent churches of the council, that it dealt fairly with the large body of opposite conviction existing in the churches, that it took adequately into account the situation in which the Christian church will find itself at the end of hostilities, and especially that it reflected the Christian faith to which the church of Christ is called to bear witness, is open to serious and radical challenge.

The council's statement (on page 1602) was framed with studied caution, and certain crucial sentences may be questioned as to whether they are intended to commit the churches or to advise Christians as individual citizens.

But the document as a whole is unmistakably intended to place the Federal Council and its constituent churches squarely behind the government in its war effort. This was borne out in the whole discussion which preceded the action. The document adopts the ideology of the state and the secular community, uncritically accepting the identification of the so-called "moral aims" of the United Nations with the war itself. The war, it said, is "not merely a conflict between national self-interest or rival imperialisms," but great moral and Christian issues are at stake. These issues are held to justify the war and lay upon Christians and the Christian church "a valid and unescapable concern."

As a consequence, the statement contains no hint of any distinctive witness as to the *Christian* meaning of the war, in whose light any pronouncement on behalf of the church should have been made. There is no call to repentance—neither the word nor the spirit of repentance appears in the document. This, in one respect, is a virtue; it is at least honest; for the moralistic investiture of the war with the idealistic aims which this document adopts leaves no true place for repentance. If the war is righteous, and its outcome in victory for the United Nations is prejudged as a "victory of righteousness," repentance is irrelevant, and to bring it in is hardly more than pious lip service to the Christian faith. Hence it was at least honest to leave it out.

That the statement reveals a total failure to consider the war from the Christian point of view, was demonstrated by the character of the discussion which it evoked. No advocate of the proposal to make the Federal Council a belligerent party to the war appealed to the Christian faith. The arguments advanced were all based upon other considerations. The church is under pressure from many sources, it was said. It should come out with a clear statement in support of the war in response to the demands which these sources make upon it. These demands arose from (1) the government, (2) the chaplains, (3) the example set by the Roman Catholic prelates and (4) the sons of the church who are in the military service or preparing to enter it.

There was repeated reference to the fact that the government is disquieted over the position which the churches have taken in their refusal to go all out for the war. In all past wars the state has been sure of the church's unreserved blessing upon its belligerency; it does not understand what has happened that there should be any reticence in this war which is "the most righteous war the nation has ever fought." High officials in the government were referred to as having expressed stern disapproval of the course the church has taken. Rumors were circulated that a distinct threat had been made by an authoritative representative of the government to "bring every institution in the nation's life, including every church, into the war effort." That no attempt had yet been made to execute this threat may have been due to representations of prominent churchmen that the Federal Council would set the churches in a better light at its biennial meeting.

Bishop Leonard of the Methodist Church referred in studied but unmistakable language to the government's pressure upon the church. He said: "There is also uncertainty in high government circles—I do not need to be more specific—over the attitude of the churches to the war. I want a clear statement like this one [the one finally adopted] to reassure the chaplains and the government and to remove this uncertainty."

The pressure from the chaplains was voiced repeatedly from the floor. Bishop Leonard said, "I speak in behalf of the chaplains who are in great distress of mind over the uncertainty of the churches." A high ranking chaplain participated in the debate, making the same plea. Others referred to the chaplains' need of some clear word from the church to support them in their spiritual ministry. The justice of this plea was so obvious that it easily led to the conclusion that the *only* message which the church could send through its chaplains to the men in the service was a message declaring the righteousness of the war.

We join in deploring the "uncertainty" of the church as to the Christian word it ought to speak. But we believe an authentically Christian word could have been offered, a word which would command the respect of the chaplains because it would commend itself to them as a true reflection of the Christian faith. The chaplains got what they asked for; but what they really needed they did not ask for. As ministers of the Christian gospel they really needed Christian bread and the Federal Council gave them a hard moralistic stone. This they may be able to use in "bucking up" morale, but they can make no use of it in leading men to Christ or in comforting the tortured souls of men already Christian who know that what they have to do in war is irreconcilable with both the letter and the spirit of Christian morality.

In addition to the example of the Roman Catholic hierarchy which was held up for the Federal Council's emulation, the alleged pressure from the sons of the church who are in the fighting services was represented by numerous speakers. The theme of their argument was that the "boys" demand a clear and ringing commitment of the church to the righteousness of the war. This theme was developed by tender references of one speaker after another to his own sons and other members of his family who have gone to war. A wave of sentiment pervaded the assembly which threw the discussion out of focus. The responsibility of the church to bear witness to the Christian meaning of the war was totally eclipsed by the alleged demand of the men in arms that the church should give its blessing to the war. In eloquent words this sentiment was voiced by Dr. Daniel A. Poling, Baptist minister of Philadelphia, who said:

> I have the sense of being surrounded by a cloud of witnesses —men of the air, the sea and the land—who *are* the church so far as the church is connected with the war. Your sons and mine are not represented here if we cannot speak in the terms of this resolution. May we not speak as the church in these men?

This sentiment passed unchallenged as an expression of Christian truth and of genuine fact. But it is wide open to challenge in both these respects. To say that the church's only responsible relation to the war is that which exists in its sons who are in the fighting services is an astonishing betrayal of the church's responsibility to

Christ. And to say that the members of the church in the fighting forces demand that the church shall bless their fighting is, we believe, a falsification of their deepest desire. There is reason to believe that multitudes of fighting Christian men have found great comfort in the stand which their churches had taken prior to the Federal Council's action. Loathing the thing which as fighting men they have to do, these Christian men want to believe that a beacon of sanity and Christian truth is throwing out its light into the moral darkness which envelops them. They look to the church to be this beacon and to keep its light burning.

These men are not demanding what the Federal Council was told on their behalf. In their deepest heart they want the church to be the church of *Christ,* to speak for Christ *to* them and *in* them. They are indeed a "cloud of witnesses" present in every church gathering, but they do not ask the church to bless the war which they are condemned to fight. They ask their church to witness for Christ by refusing to make itself a belligerent party to the war, and by following this refusal with a positive testimony in the name of Christ which will bring enlightenment and comfort to their hearts.

When these "boys" come home the church will find out that they were misrepresented in the Federal Council. Their allegiance to a church which has again betrayed its own and their faith under external pressure and in response to an unrealistic sentimentalism will be even more difficult to recapture than it was at the end of the other world war. They will appreciate the solicitude of their parents, their chaplains and their churches on behalf of their spiritual welfare, but they will condemn the form in which that solicitude was expressed. They want to come back to a church which has kept its head and its heart loyal to Something above the state, above the exigencies and temptations prompted by the passions of war, and which has ridden the swirling storm of war with its Christian integrity unimpaired.

We believe the action of the Federal Council was a costly mistake. In yielding to the pressures from without and to the specious but untrue sentimentalism from within, it broke the almost consistent chain of cumulative conviction expressed by its constituent bodies, that the church cannot make itself a belligerent party to the war without stultifying itself and dishonoring Christ.

The council itself provided the grounds for withholding action. Immediately after adopting the statement committing itself to the war it authorized its executive committee to appoint a commission of Christian scholars "to explore the problem of the relation of the church to the war in the light of the Christian faith." It thereby recognized that a problem of great depth and complexity was involved in the action it had previously taken. It confessed, in effect, that its action was based upon grounds which had not been adequately considered and concerning which its mind and the mind of the church is confused and in need of enlightenment.

In view of the great confusion of mind which exists throughout the church on the problem which the war presents to the church, it seems obvious that the Federal Council would have acted wisely had it followed the precedent set by so many of its constituent denominations and withheld action until the mind of the church became clarified to the point where it could define its position with better understanding of what it is doing than its action at Cleveland could possibly presuppose.

Why Not Gossip?

EDITOR THE CHRISTIAN CENTURY:

SIR: In my dictionary, between "gossamer" and "gossoon," there is the tragic story of the decline and fall of "gossip." From being "a person related to one in God," it descends to being "an idle talker, newsmonger, tattler"; and to this there is added the serious charge, "(esp. of women)." I should like to suggest the lifting of this word from its degradation to its first lofty dignity. Words can be redeemed. Why not make "gossip" a term of high praise? As one might say of a friend, "What I like best about him is that he is such a splendid gossip."

But first a protest must be made against that bracketed insult, "(esp. of women)." I do not impugn the accuracy of the phrase so far as it concerns verbal usage. What I question is its truth to fact. It is a grave reflection upon man. Perhaps you will lend me your powerful support when I say that men gossip, whether in the good use of the word or the bad, at least as often and as freely as women. For their own ends men have spread abroad the aside, "(esp. women)." They must not be so modest.

If you hesitate, will you conjure up before your eyes any assembly of men, in a club or at some annual convention, sacred or profane or both? Have you never listened to the babel of voices? With what do they deal? With high matters of church and state, or the steel market, or the annual report of the geoplanarians? Not at all. They are telling each other the latest gossip. When preachers return from their annual conventions to their hearths —or ought we to say their radiators?—do they carry back only great thoughts which they have received from their brethren? Not in the least. They have replenished their stock (a rather low stock) of funny stories, and they now know more about their friends in their personal lives. And why not?

But I must repeat, before that question is answered, that men have no grounds for resigning their equality—if not their supremacy—in this social gift. If the question, "Do men gossip?" became the subject of correspondence in yours or another journal, and readers were invited to answer it, I for one should hasten to say before you used them the cold words, "This correspondence must now cease"; to say with the dogmatic assurance I always adopt about things for which I can offer only what is called in some quarters "intuition"—to say, in short, "They do."

But still the fact must be faced that the decline and fall of "gossip" may be traced not only in the dictionary but in our common life. Where does the deterioration show itself?

Gossip in its good sense is a natural expression of the relationship between human beings. Of course we must treat each other not as fellow performers in a "ballet of

bloodless categories" but as persons, and persons with all kinds of little distinctive qualities about them—tricks of speech, odd hobbies, rather funny ways. If we are to talk about our friends at all, why should we treat them as if they were all alike? Why should we leave out the very things which make them distinct beings?

But gossip very easily becomes "idle talk and tittle-tattle," partly because we are all of us acutely aware of each other's shortcomings, and lay claim to a superiority of our own by recounting the failures or follies of others. And there is no disguising the fact that the task of repeating accurately the gossip which we have heard is so difficult that it may be treated for practical purposes as impossible. The evil tends to grow, the good to diminish as the story proceeds from one to another.

One practical measure may be commended to those who wish to restore "gossip" to its first glory. When a number of friends are enjoying themselves by talking about a certain man, who may be somewhere within reach, *fetch him* and ask that the story be repeated in his hearing. It might be found that the tale has not the smallest foundation. At the time when the event was happening in Chicago he was clearly in Paris; the man with whom he had the encounter he had never met; and—unhappy mortal!—he has never in his life been in Chicago. Henceforward the story would have to be told simply of "a certain man"—and that would be very tame.

Let us (esp. men) launch such a campaign to lift "gossip" from the dust! Our slogan will be, "Have you told him?"

Ever yours, renouncing tittle and abjuring tattle,

QUINTUS QUIZ.

VERSE

Workers' Carol

Bethlehem—Detroit, 1942

COLDLY the night winds winging,
Softly the shepherds singing,
Hark, O you men of battle,
Mary's child is born.
No room but in a manger,
Come thou lovely Stranger,
Born among the cattle,
Lord of the Christmas morn

Fiercely the blast fires burning,
Ceaseless the wheels a-turning,
Have you no room, who labor
On the assembly line?
Mary's son beside you
Brings his grace to guide you.
Yea, come Thou heavenly Neighbor,
Enter this heart of mine.

Fount of the nations' healing,
Secret of peace revealing,
Through the world's darkness lead us
Till Thy new day we see.
Crown and Cross and Cradle,
Scepter and Scourge and Stable,
Tears and Triumph speed us
On to Thy victory!

MORRIS MARTIN.

Unto His Own

OH, not as payment due,
Nor yet reward well earned,
Comes the Forever True,
The Beautiful but Spurned.
Only in overplus
Of sweetest charity
Comes as a gift to us
The Lord most Heavenly.

EDITH LOVEJOY PIERCE.

Lives

WHAT of the little lives, when millions pass?
What of the lives of you, and you, and you?
Are they no more than casual shoots of grass,
Cropped off . . . to be as though they never grew?
Picked in a world where death heaps high his pail
Like berry-hunters at the season's prime,
Can the plucked fruit be precious, or prevail
Against the barren winds and frosts of time?
Not by the hosts that founder, but by those
Who in red trenches or in air or sea
Offer their heart-streams, though the story close—
By these I judge the hand of destiny.
For could they scorn the last black secret Gate
If no new shining highroads lay in wait?

STANTON A. COBLENTZ.

Propaganda

WELL-COWED words
Line up before a pen
And go through their routine
Like well drilled men.

ELOISE WADE HACKETT.

Aftermath in Gehennah

TIRED suns vanish toward oblivion;
Their cooling craters crumble; their hour of fire is done.
Arcs of chastened fury bright against the sky,
Dim and dimmer growing, burst again and die.
Comets of disaster in suicidal race
Yield their flaming substance with macabre grace.
In the baffling silence not a sound is heard;
Torturer and tortured are quiet like the bird.
Hatred in Gehennah cannot spread through rooms;
Gone are all its sophistries, gone in poisoned fumes.
Only wisps of memories, dark with tragic loss,
Haunt the wilderness of space, recurring like a cross.

ELIAS LIEBERMAN.

Prayer and Action

By Daniel Day Williams

WHEN MEN turn to religion asking what way of life it proposes they discover religion making two primary requirements. One is action, the other is prayer. The call to action is insistent: "do," "strive," "seek," "serve." The other call is equally vivid: "wait," "be still," "hear," "receive," "pray." In Jesus' prayer in Gethsemane on the eve of his supreme act, these two themes come together, for the prayer is about action: "Not my will but thine be done." So this word becomes the text and the test for all clear understanding of prayer. We are all seeking these days a practical grasp on a way of life which shall enable us to stand and to serve in trying times. I propose to consider the religious way as the life of action in the spirit of prayer.

Our problems in this matter center about the question, "How does prayer undergird action?" for concerning action itself we modern folk have few doubts. "Do the good," "create justice," "resist evil." We believe in that. We have made Scripture and creed out of that. Our difficulties begin with the more inward phase of religion, with prayer. We are usually dubious about it, thinking it may be only an escape from action and wondering whether in any case it really makes a difference. Let us try to see why and how religion has ever undegirded action with prayer.

Counterfeit Prayer

Our first need is to come to clearer understanding of what prayer is at its highest, for like everything else worth while it has its counterfeits. If Jesus' words, "Not my will but thine be done," are our best clue to prayer, then much that passes for prayer is only a pious expression of selfishness. Many have given up believing in prayer because they have rejected, and rightly, some counterfeit form of it. But if I know that counterfeit money is in circulation I do not go and destroy all my money; I only examine it more carefully to make sure that it is the real thing.

What is it then that we have revealed in the prayer of Jesus? Is it not this, in such words as we can muster: *the whole man coming consciously into the presence of the ultimate realities of life?* It is that experience in which we confront the great finalities of our existence—life and death, duty and failure, good and evil, ourselves and God. God is at the center of prayer for he is the ultimate fact, the reality within and beyond all other things. To bring the whole of life into the light of God's presence for cleansing and for decision—that is prayer.

So understood prayer is a far more vital and natural experience in life than we ordinarily think. When one speaks of prayer today he realizes that the habit of prayer hardly comes spontaneously to us; something strange, awkward and artificial is in it. But the prayer which is our conscious seeking of God is not awkward and artificial. For consider how often we come to the *threshold* of prayer in the normal course of life. It will be worth while to look at this notion of the threshold of prayer, for it may help us to grasp the naturalness of it.

The most frequently encountered threshold of prayer is probably the time of crisis when we instinctively look for help greater than our own strength, but there are other thresholds. There is the mood of thanksgiving. When the beauty and the challenge of life are borne in upon us we should be less than human without the spontaneous feeling of gratitude poured out to the Giver of life. To live without religion is to live poorly at least in this, that we never know the release of giving thanks. When Katherine Mansfield was reveling in the beauty of the Swiss mountains during a period in her life of doubt and disbelief she wrote to a friend: "If only one could make some small grasshoppery sound of praise to someone—thanks to someone, but who?" Christianity has taken root in the soil of human need when it has kept at the center of its worship the eucharist, the thanksgiving feast.

Prayer as Understanding

Even as we give thanks today we come upon another threshold of prayer. For us all thanksgiving is mixed with a poignant sense of life's darkness and bitterness. To have life today on any terms, to laugh, to enjoy, to be comfortable, all this becomes in a strange way an intolerable burden. Our island of safety is surrounded by dangers and suffering which our imaginations cannot begin to grasp. When that fact comes home to us, when we face the problem of trying to understand our own place in the scheme of things, try to see our duty and to do it, really confess our complacency—when we face all this today we are entering into prayer, for praying is trying to see the truth about ourselves and what is required of us.

So in that splendid novel, *How Green Was My Valley,* the boy Huw learns of prayer on a mountainside with his wise minister, Mr. Gruffydd. The minister says: "Don't be afraid of prayer, lad; prayer is only another name for good clean direct thinking. When you pray, think well what you are saying, and make your thoughts into things that are solid." We may want to call this the threshold of prayer rather than prayer itself; but honest thinking about the meaning and ends of life is far closer to prayer than the selfish brandishing of our wants at the throne of God.

Cleansing the Springs of Action

To practice prayer then is no escape into mystery. It means to take these moments in life when we are thrown back upon ourselves, when we wonder, and seek, and have need to see the truth of life; to take these moments and give ourselves to them, humbly and sincerely lifting the spirit into the presence of God.

Now we come to the heart of our problem. What does prayer do for action? And the first answer is this: prayer is a cleansing of the inner springs of action.

If ever we can see plainly what that inward factor

called morale means in life it is now, for morale is as much the object of attention and concern in time of national crisis as is the production of arms. Morale alone is not enough, but without it in war or in peace nothing else is of much use for the national life. It is true that the list of things supposed to "contribute to morale" becomes surprisingly long sometimes. But the central fact is clear—the inward spirit of the nation, its motives, its goals, its faith and hope, is the foundation stone of all national strength.

Prayer as the Source of Faith

For the nation and for the individual that truth stands. What we are saying is that in the spirit of prayer, God has made it possible for us to bring out into the light the hidden fears, the hypocrisy, the selfishness, the fretfulness which continually drag us down and dissipate our energies. It is God's way of helping us to see life steadily and see it whole. So much of our experience today tends to blunt the edges of the spiritual life. Tragedy piled upon tragedy can easily lead us to cynicism. How important then is prayer's help in enabling us to lay hold more strongly of faith in humanity and its future.

The crucial importance of this stands out in the warning of a recent book by a French-American journalist, Raoul de Sales. Though its title is *The Making of Tomorrow* it expresses a somewhat resigned and unhopeful mood. But perhaps the author's very pessimism enabled him to see with the clarity which underlies this statement: "If the war is long it will be harder for the Americans to maintain their standard of thinking than their standard of living. As with all other people engulfed in this war before them the tendency will be toward a lowering of the moral and intellectual level, all the more difficult to resist, or even to detect, in that movement downward will be unanimous, a by-product of national unity."

No, it will not be easy, as it never is, to resist a general tendency downward in the common mentality. But if it is to be resisted the inner life of the spirit will have to be strengthened. Call it prayer or not, but men will have to face in the loneliness of their own souls the questions of how deeply they really believe in the Four Freedoms, and how much they are willing to give of life and of privilege to see them established, not only for a few but for all.

When Prayer is Grim

Let no one think then that the prayer we are speaking about is merely a pleasant and comfortable exercise. Too often we think of it as one of the niceties of religion. But the prayer we are talking about is often grim and bitter. Read the story of prayer in the Bible and see how full it is of the conflict of life as men have wrestled with God. So Dr. Douglas Steere gives us a classic phrase for understanding prayer. It is a "dip into acid." When we seek only peace and comfort in prayer we have lost the most profound picture of it—the picture of a lonely man in a garden facing the morrow of suffering and death, struggling with such utter determination that his sweat is as great drops of blood, and saying, "If it be possible let this cup pass from me; nonetheless not my will but thine be done."

Prayer not only cleanses motives, but it is a source of strength for action. So far I have said little about the answer to prayer. But there is an answer; not the answer which gives us as we want but that which strengthens us as we need. For when man faces God it is not man alone who is active. Out of this meeting something creative and new emerges—and that is God's doing far more than it is ours. We do not have to lift ourselves by our own bootstraps. One greater than we are comes to meet us.

The power which comes through prayer is power of decision; it is consummated in the moment of resolve. "Thy will be done" is the soul's girding itself for life. It is true that "tasks in hours of insight willed, may be in hours of gloom fulfilled." Prayer is our sacred moment of dedication.

Again, prayer secures strength, for it is the time of the soul's laying hold on that good which cannot be shaken. Now we are at the inmost shrine of prayer, and language is difficult, for how can one say in words what it means to put away the wrappings of time and mortality, to rise above the cluttered scene of life and to reclaim our citizenship in eternity? Whatever words we use, they must be the symbols of mysticism. Behind the symbols there is the reality of the deepest experience of God, the vision of One who stands behind and within all things, seeking their redemption in love. It is to find one's soul stilled with the silence that is vaster than the silence of the hills. It is to lay hold of the power of that tide which runs deeper than the tide of any sea. "For I saw that there was an ocean of darkness and death, but an infinite ocean of light and love which flowed over the ocean of darkness." So George Fox, man of action, expresses his vision of God.

Where Bombs Cannot Shatter

Without such vision the life of action has lost its root and its guarantee of worth. Here is discovered the standing ground, the assurance, the faith which no temporary defeat can shatter and which no sorrow can take away.

Many of us in our complacency and our preoccupation have neglected to seek the eternal God and his goodness. Under the stress of our times we may by his grace discover him again.

St. Philip's Catholic Church in England was twice bombed. The second time it was left in fragments. A group of religious people used the bits of wood and stone to erect a new building which can be both theater and meeting place for churches in the East End of London. When out of the ruin the new building had arisen a priest, a Protestant minister and a Jewish rabbi joined in dedicating it. The prologue for that dedication service, written by Father Andrew of St. Philip's Church, sheds the radiance which prayer and faith may keep in life no matter in what grim times it must be lived:

> There lives the beauty that men cannot kill,
> Yea, that shall kill all ugliness at last,
> And Christ in love's white vesture moveth still
> Among us. Hold that faith, and hold it fast.

Truly, "they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk, and not faint."

The Christian and the War

By Reinhold Niebuhr and Charles Clayton Morrison

By Reinhold Niebuhr

THE CHRISTIAN AND THE WAR, by Charles Clayton Morrison. Willett, Clark & Co., $1.50. Reviewed by Dr. Niebuhr in *Christianity and Crisis,* November 16, 1942.

THE editor of The Christian Century has brought out his editorials, published since America was plunged into the war, in book form. They are introduced with a touching confession in which the author admits that during the years preceding the war he was unable to arrive at any stable equilibrium between the pacifist position and the Christian justification of war; that he "pushed the issue into the future," assuming that "when the crisis came" he would make an "arbitrary choice" and that it would probably be on the pacifist side. Yet he could not quite bring himself to "contract out" of the war as the pacifist proposed to do. So "while the press was waiting" he hammered out the first of the series of editorials on December 9 in which he found a way of being neither a "Christian pacifist" nor a "Christian militarist."

2. The position thus formed is expressed in a temper quite consonant with a "stop press" journalism, but hardly calculated to draw upon the wisdom of the Christian ages. The truth is that Dr. Morrison has found a formula for the solution of the Christian's relation to the war which has never been heard of before in all Christian history; and which is hardly plausible enough to be heard of again. It rests upon the neat but unconvincing device of making an absolute distinction between a society at peace and one at war. The first is governed by freedom; and the other by necessity. Moral decisions are possible in a period of "pacific relations," but not in time of war because then everything is governed by necessity. When war has become an "existential reality" it is like a "fact of nature." It makes all questions of right and wrong irrelevant.

3. It seems that war so completely destroys all human freedom that among the questions with which it confronts a Christian "the question of righteousness is not among them." The paramount question is: "Do I want my country to live?" which the Christian of course answers affirmatively, being careful meanwhile not to ascribe any moral significance to the answer.

4. Having thus become a pure nationalist, with no other purpose but the preservation of the nation, the Christian expresses his Christian faith, not by dealing with moral issues morally but by facing "necessity" religiously. The religious response to the tragic necessity of war is contrition for the common guilt in which all nations are involved. But the Christian must beware lest he give any moral significance to the struggle or believe that anything but national existence is involved in it. He cannot adequately express the sense of a common guilt if he makes discriminating judgments in regard to relative guilt. That would make him a "party to the pretentious hypocrisy of the state." The only true Christian response to war is this scrupulously universal confession of guilt. The pacifist does not feel the common guilt because he is seeking a position of guiltlessness. The "Christian militarist" meanwhile is involved in self-righteousness. This leaves only the editor of The Christian Century in the lonely splendor of possessing a form of contrition acceptable to God. "Discourses on humility," declared Pascal, "are a source of pride to the proud." The words are applicable to Dr. Morrison's pretentious treatment of a profound and perplexing problem. But one must be quick to admit that all of us will do well to heed Pascal's warning.

5. Both propositions: the absolute distinction between war and peace, and the absolute impossibility of discriminating between the comparative justice of embattled causes, are untenable.

6. As to the first, nothing is more patent than that the whole of human history is a curious mixture of necessity and freedom. A peaceful society, with all its vast interrelations and conflicting responsibilities, offers us no such free choice as Dr. Morrison supposes; nor is our freedom as completely lost in wartime as he asserts. By his own admission war is the consequence of sinful attitudes among the nations. If nations and groups were not selfish, they would, of course, not be involved in the tensions and covert conflicts which may ultimately lead us to war. But it is absurd to draw an absolute line between the tensions and potential conflicts of an allegedly "pacific" society and the overt expression of those conflicts in war. It is equally absurd to regard reason and freedom as completely determinative in the former, and unreason and necessity in the latter condition.

7. If it is inevitable that a Christian become a pure nationalist, once his nation is attacked, and think only of national self-preservation, one might imagine that he would be allowed to exercise a certain amount of foresight and seek to avert potential peril by proper measures. On that point Dr. Morrison makes a revealing confession. "Perhaps," he declares, "the war became inevitable at a point much further back [than the actual attack]. But for our human intelligence there was nothing to do but go on the assumption that until overt war actually came there was still a possibility of preventing it." Here the author misses a marvelous opportunity for contrition. He might have admitted that he failed to gauge the potential peril to the nation correctly, despite very obvious facts which were not really beyond the grasp of "human intelligence"; and that he may have increased the peril by refusing to admit its existence.

8. These confusions about the relation of necessity to freedom in human history are serious enough; but they must be subordinated to the more serious defect of the immoral nationalism into which Dr. Morrison's curious reasoning betrays him. The only war which can be regarded as an inexorable necessity is apparently the war into which our own nation is plunged. The whole world may be at war, peoples may be ravaged, nations annihilated, and men enslaved. All this presents us with no special problem, until we are attacked.

9. Holland is invaded, let us say. That releases the Christians of Holland. They may have had scruples about war. But it has come to them like a "fact of nature." They must defend their country. They can be Christian in doing so provided of course they are scrupulous in expressing a common contrition for the sin of war in general and are careful to make no distinction between their cause and that of their oppressors. If they make such a distinction, they become involved in the hypocritical pretensions of the state. So long as the Dutch fight merely for themselves and do not pretend to, or do in fact, fight for some principle of justice transcending national existence, they are Christian. Meanwhile what about the rest of us? We are still allowed to believe that "the worst thing we could have done for America and for mankind was to get into the war." We are still held in the grip of a curious moral dogma that war is wholly evil even when waged in defense of other peoples' lives and liberties. We are released from the inaction of this position only when our own precious skin is also touched. It must be touched; if we are only threatened, we must not act because human intelligence is unable to determine how real potential perils are.

10. Dr. Morrison's doctrine is bad politics, bad religion and bad morals. As politics it puts a premium upon lack of foresight. As morals it discounts every decent sense of loyalty to anything above the national interest. As religion it has the merit of seeking to find some guarantee against the persistent tendency of all human beings to an inordinate self-righteousness. But it tries to overcome this tendency by an obvious falsehood. It is false to declare that there are no significant distinctions in history between enslavers

and slaves, between oppressors and the oppressed. Even if the falsehood were more plausible, it would not serve the purpose which Dr. Morrison intends. Self-righteousness belongs as much to the common guilt of all peoples, from which there is no complete escape, as any of the sins which Dr. Morrison enumerates. Like all basic sins, it expresses itself most clearly at the point where someone imagines that he has found a neat formula for overcoming it.

11. Perhaps if the version of Christian faith which Dr. Morrison expounds had taken the problem of our common guilt more seriously before the war, he would not have fastened upon the idea so hysterically in relation to the war. In every human situation we share some guilt for the evil which we must oppose; and must yet "be firm in the right as God gives us to see the right." We may fail, either in fully understanding the judgment which stands over both us and the enemy and unites us in a common need of grace; or in making sharp distinctions between right and wrong according to our best judgment. We may actually fail in understanding either the religious or the moral dimension of our situation. But it is preposterous to seek to guarantee the understanding of the one by purposely obscuring the other. It is also foolish to imagine that we face this problem only in wartime.

REINHOLD NIEBUHR.

Reply by the Author

IN commenting upon Dr. Niebuhr's review of my book it is my purpose to write as dispassionately as I can. His caricature of my perhaps unnecessarily frank confession of the state of mind in which I began writing the book (1, 2),* his numerous slurring remarks, and the unmistakable tone of contempt which runs through his entire article invite a reply in kind. But I shall pass over all this as unworthy of one whom I have long known as a genial friend and esteem as an able Christian thinker to whose writings I delight to pay my grateful tribute. Whether the psychology of wartime differences makes us altogether impervious to each other's argument, I do not know, but I shall write on the assumption that we both sincerely wish at least to understand each other.

I say "each other"; but then I am reminded that it is really a case of his understanding *me* for, so far as I know, he has not presented his own theology of the war for me to understand or criticize. Since this war began he has been strangely reticent with respect to his own views on the aspect of the war with which my book is concerned. I would have expected that, as a theologian, Dr. Niebuhr would long ago have stated his conception of the Christian meaning of the war. Had he done so, our mutual understanding might perhaps have been clarified. At least we would know by contrast where the real points of difference lie. But like most of our theologians, he has evaded those questions which should determine a Christian's response to the war. They are theological questions before they are moral questions. It is the thesis of my book that the controversy between the moralistic pacifist and the moralistic militarist is insoluble for the Christian until the theological presuppositions on which each rests his moralistic case are brought out into the light.

Dr. Niebuhr has not chosen to present constructively the theological presuppositions upon which his moralistic support of the war rests. I have, perhaps foolhardily, set forth my theology of the war. I have invited criticism, but more earnestly I have desired to provoke abler minds to set forth *their* theology of the war. Criticism without clearly defining an alternative theological basis is likely to be mere sniping. The essential thing in such criticism is that the critic conceal his own whereabouts. The "whereabouts" in this discussion is theology, that is, the Christian meaning of the war. Until Dr. Niebuhr states clearly his own theological conception of what the war is in the light of the Christian faith, discussion is likely to be merely a defensive reaction to pot shots. I wish to avoid that kind of controversy as much as possible in my reply.

I

In one fine sentence Dr. Niebuhr states my position in regard to war thus: ". . . The Christian expresses his Christian faith, not by dealing with moral questions morally, but by facing 'necessity' religiously" (4). This expresses my view as well as any single sentence of my own. The Christian, I contend, is likely to betray his faith if he deals with the war as a moral question before he has come to terms with the Christian meaning of the war. Dr. Niebuhr, however, insists upon dealing with the war as a moral question without waiting to examine its implications for Christian faith. The result is that he takes over bodily the moralistic formulas of the state or the secular community, and leaves the Christian without any distinctive orientation and the Christian church without any distinctive witness. In a word, he abdicates his function as a Christian theologian.

This, I think, accounts for his failure at many points to represent my position accurately. He represents me as saying that "the religious response to the tragic necessity of war is contrition [repentance] for the common guilt in which all nations are involved" (4). But I do not say that. I say that the religious response to the tragic necessity of war is to *fight repentantly*. Repentance, without fighting, is the position which the pacifist seeks for and is unable to find. Fighting, without repentance, is the position of the militarist who, like Dr. Niebuhr, insists upon dealing with the war in terms of simple morality. Neither of these "faces the necessity religiously." The necessity inherent in war is that we must fight—all of us, pacifists and non-pacifists alike.

It is this necessity which creates the problem for Christian faith. If it were not for this necessity, the pacifist would be right all the way through. But the Christian finds himself in the tragic predicament of *having* to do that which, outside of war, is monstrous evil—evil so monstrous that it can find no justification either in Christian ethics or in any code of civilized morality. What has his Christianity to say to him in such a spiritual predicament? I have tried to face this question "religiously," as Dr. Niebuhr rightly says. I have carried the problem back to the Christian revelation, asking the primary and only decisive question which a Christian can ask, namely: What is *God* doing in this war? The answer which I have set forth is that the war is God's judgment upon sin, that his judgment manifests both the divine wrath and the divine grace, and that its purpose is to lead us to repent-

*The numerals in parentheses refer to the paragraphs in Dr. Niebuhr's review which I have taken the liberty to number consecutively.—C. C. M.

ance. The fighting and the repentance together constitute our response to God's judgment. But the repentance is no substitute for the fighting. The fighting is our *necessary* response to God's wrath, and the repentance is our *voluntary* response to his grace. My reply to my critic is that until he, too, faces the problem of war "religiously" he is not rendering the service to Christian faith which his profession as a Christian theologian requires of him.

II

The pivot on which Dr. Niebuhr's criticism turns is his charge that I make certain "absolute" distinctions which he calls "absurd." These distinctions, however, have no existence in the book or in my way of thinking. I know of no absolutes in history. The distinctions to which he refers are *empirical* distinctions which, if Dr. Niebuhr's eyes were not clouded by the distemper with which he has read my book, he would recognize as distinctions in fact. He says that I make an "absolute distinction between a society at peace and one at war" (2, 5, 6). This is not true. The distinction which I make is between the *area of freedom* in a society at peace and the *area or "regime" of necessity* in a society at war.

The distinction between wartime and peacetime is made with respect to a specific matter, namely, the citizen's freedom to *oppose war*. The distinction is drawn for the purpose of showing the fallacy of the pacifist who imagines that he can carry over into a war situation the same "opposition" to war which characterizes his peacetime effort to *prevent* war. This I have shown that the pacifist does not do, because he, too, is caught in the necessity of fighting when war has once begun. In peacetime the pacifist can go to great lengths in opposing war in general or an imminent war in particular; but when war becomes an actuality he becomes a fighter, despite all his subjective protests. He shares inextricably and positively in the bloody business in which his country is engaged. No choice is left to him save to decide on which side he shall fight. I took pains to analyze wherein this necessity consists. There is, I say, a qualitative difference between a pacific situation and an actual war situation which the pacifist must recognize. The difference consists of the presence of alternatives (theoretical or real) in the one case and of no alternative whatever in the other. If Dr. Niebuhr would lay aside his sweeping absolutes and put his fine mind upon this specific empirical difference between the situation which a *pacifist* confronts in peacetime and that which he confronts in wartime, *in the one matter of "opposing" war,* I believe we would find here at least one point of substantial agreement.

Having attributed to me the "absurdity" of an *absolute* distinction between a society at peace and one at war, he adds another which, he says, and I heartily agree, is "equally absurd." He says that I "regard reason and freedom as *completely* determinative" in a society at peace and "unreason and necessity" as *"completely* determinative" in a society at war (6). Moral decisions are not possible "in time of war, *because then everything is governed by necessity*" (2. Italics mine).

Now, if my book has perpetrated this absurdity, I will withdraw it from circulation. There may be sentences which, when lifted out of their context, can be quoted in apparent support of this interpretation, though I doubt even that. But Dr. Niebuhr is carrying coals to Newcastle when, with the air of one offering enlightenment, he undertakes to set me right by saying: "Nothing is more patent than that the whole of human history is a curious mixture of necessity and freedom. A peaceful society, with all its interrelations and conflicting responsibilities, offers no such free choices as Dr. Morrison supposes; nor is our freedom completely lost in wartime as he asserts" (6).

This touches me on a sensitive nerve because I wrote a whole chapter, "The Inexorables of Life," to set forth precisely this conception of the "curious mixture of necessity and freedom" in the whole of human life. Could it be that Dr. Niebuhr did not read that chapter? At its very beginning, I stated that its purpose was to guard any reader against making "the mistaken inference that the necessity which war imposes upon us is something unique in human experience"; that is, to guard against precisely the mistaken inference which Dr. Niebuhr has made. The chapter goes on to show how the whole of our moral life, in peacetime and in wartime, is carried on against a background of necessity, and while "there are unique characteristics which set war apart from other human situations and play into its necessity, the *principle* of necessity inhering in actual war is not unique in our experience" (page 84).

Thus, instead of saying that reason and freedom are *"completely* determinative in a society at peace," I said the precise opposite; and instead of saying that in time of war *"everything* is governed by necessity," I said the precise opposite. I indicated many specific areas in which moral freedom is untouched or lightly touched by the war. Not only so, but the main thesis of this chapter was that the Christian way of accepting the necessity of fighting leads to a higher freedom in which the necessity itself is transcended. I really hope that Dr. Niebuhr did *not* read this chapter. Otherwise I should be left with thoughts concerning a certain quality in his fine mind which are not pleasant to entertain.

III

I can cover the rest of Dr. Niebuhr's review by using the neat rubric in which he sums up his critique. "Dr. Morrison's doctrine," he says, "is bad politics, bad religion and bad morals" (10).

1. "As politics," says Dr. Niebuhr, the doctrine of my book "puts a premium upon lack of foresight." This lack of foresight is due to my alleged "pure nationalism." "He [the author] might have admitted that he failed to gauge the potential peril to the nation correctly, despite very obvious facts which were not really beyond the grasp of 'human intelligence'; and that he may have increased the peril by refusing to admit its existence" (7).

This awakens interesting memories of the interventionist controversy which extended over a period of more than two years before we entered the war. There were two sides to the controversy. One side now claims superior intelligence because we are in fact at war, and it charges inferior intelligence to those on the other side (consisting,

incidentally, of at least three-fourths of the American people) because, forsooth, they lacked the clairvoyance, the gift of prescience, to see that America's participation in the war was inevitable. Dr. Niebuhr now reminds me that I belonged with those unintelligent Americans and that he stood with the intellectual elite to whom the pages of the future were an open book. I am passing up, he says, "a marvelous opportunity for contrition" when I fail to confess my intellectual blindness or my perversity.

I have no interest in going into such a question as the comparative intelligence of large groups of people. But since Dr. Niebuhr has now thrust it into his review of my book, and called upon me to repent of being less intelligent than himself, I may be indulged if I say, putting it as mildly as I can, that while in other respects I make my obeisance before his greater intelligence, in this one instance the facts will not allow me to do so.

From the beginning of the European war, the policy pursued by the American government was commended to the people by the plea that it was designed to keep this country out of the war. Each successive step taken in the development of this policy right down to the repeal of the Neutrality Act in the fall of 1941, was advanced by President Roosevelt, his congressional spokesmen and his unofficial supporters, including Dr. Niebuhr, as a measure to keep us out of war. These successive steps were opposed by a minority in Congress and by many publicists and newspapers, including The Christian Century and the author of the book now under review, on the ground that they were leading the country inevitably toward war and that our actual involvement awaited only a precipitating incident.

In the light of what did finally happen, I cannot quite get my consent to admit that Dr. Niebuhr's intelligence was, in this particular matter, superior to my own. I must therefore ask him to excuse me from the place at the mourner's bench to which he condescendingly invites me. "Discourses on humility," as Pascal said, "are a source of pride to the proud" (4). The words are applicable to Dr. Niebuhr's "quick" admission of his own need of their warning (4) which was followed so soon (7) by a startling exhibition of intellectual arrogance.

IV

2. The doctrine of my book is "bad religion," says Dr. Niebuhr, because "it tries to overcome the tendency [to self-righteousness] by an obvious falsehood." The "falsehood" which he attributes to me is baldly stated thus: "There are no significant distinctions in history between enslavers and slaves, between oppressors and the oppressed" (10). This charge leaves me utterly baffled as I seek for words in which to reply to it. I find myself vibrating between laughter and anger, but neither of these emotions supplies me with appropriate and adequate words. Dr. Niebuhr charges that I imagine I have "found a neat formula for overcoming" self-righteousness, and he sarcastically detects my own self-righteousness in having made this great discovery (10). Obviously, one cannot defend oneself against such a charge without confirming the truth of it! So I shall have to "stand mute," as the lawyers say.

But what does my book say about self-righteousness? It says what Christianity says, what every enlightened Christian says, what Dr. Niebuhr himself would say, that the only check on self-righteousness and the only way of salvation from it, is to bring our own righteousness, our sin and our predicament into the presence of God. There, before Him, we have to confess that our righteousness is a "filthy rag" and that, before Him, we are no better than our fellows and our nation no better than other nations, but all are "unprofitable servants." Through our confession and repentance flows God's forgiving grace to cleanse and save us from self-righteous pride. To call this merely a "neat formula" for overcoming self-righteousness is to describe Christian truth in language that is unworthy of a Christian theologian.

What I have tried to do in my book is to bring this profoundest and all-controlling reality of our Christian faith to bear upon the self-righteousness which imperils both the pacifist and the militarist as they confront the common necessity of fighting when war has once begun. The peril threatens both of them. The Christian pacifist, because he imagines that he can by some technical refusal escape from the necessity into a guiltless position; this, I contend, he cannot do, and there is no relief from his predicament save as he acknowledges and accepts the necessity and asks for its meaning at the throne of grace. The Christian militarist, because he covers up the necessity with the moralistic ideology of a righteous cause, and makes the monstrous amorality of war a holy crusade. Here I may be allowed to quote from the dialogue in the final chapter of my book where the "Militarist" asks a question and the "Realist" makes the following reply:

> Your real error, from the Christian point of view, is that you are not fighting *penitently*. And this is because you do not see the war in any way that calls for penitence. You see it as the will of God; you think you are fighting under the command of God. Therefore you are fighting righteously, self-righteously, under a great illusion as to what you are going to accomplish by fighting because you think God is on your side and you are fighting in obedience to him. You carry no expiatory principle into your fighting; no burden of guilt rests upon your soul; you have rolled the burden of guilt upon the enemy and have adopted the grandiose claims of self-righteousness which the state puts forward to commend the war to its citizens as not only a just war, but an altruistic adventure in the interest of humanity and even on behalf of Christianity. You think of yourself and your nation as called of God to execute the divine judgment upon the enemy. There is nothing redemptive, curative, expiatory in this spirit. It carries the seeds of yet more war. There is no *cross* in it! And there is in it, therefore, no repentance. The one hope of banishing war lies in spreading the spirit of repentance over the whole world—the spirit of repentance for the injustices that make war inevitable.

If this is "bad religion," then I return to the plea which I made at the beginning of this reply and ask Dr. Niebuhr, as a theologian, to give us some *good* religion for our guidance in a war situation. He should state *his* understanding of the light which the Christian revelation of God throws upon the path of the Christian who is caught in the necessity of doing the monstrous thing which war entails. As an amateur in theology, I would listen to his superior wisdom with sincere respect.

3. I have already used too much space and must post-

pone my comment on Dr. Niebuhr's charge of "bad morals." In order to help the reader to carry over his interest in the discussion, I shall merely state the issue here in the form of a question and return to it next week. The question is this: What becomes of the moral distinctions upon which we must act in history, when, before God, we have confessed our common guilt with our fellows and the common guilt of our nation with its enemies? Are moral distinctions thereby obliterated? Dr. Niebuhr charges that I do obliterate them, and because of this the doctrine of my book is "bad morals."

CHARLES CLAYTON MORRISON.

Japanese Incident

By Henry H. Crane

IT HAPPENED last December in Detroit. The Christmas afterglow was struggling to survive in the hearts of some, but the more lurid light from the furious fires started at Pearl Harbor and Manila was all that mattered to most persons. It was a heyday for violent "patriotism" and for hatred of the vile enemy who had perfidiously attacked a peace-minded people.

I

A Japanese gentleman, J. Y. Shimoda by name, was dining with his wife in a modest restaurant on Woodward avenue. Being United States citizens, born in Honolulu of Japanese parents, they felt secure enough, although naturally they were quite aware of the general atmosphere of hostility. But just now the sense of enmity seemed intensified. Glancing up from the table they saw a bus boy turn from his task of collecting dishes to glower at them with mounting anger and malevolence.

This bus boy, Pedro Z. Rosales, was a Filipino. Seeing these Japanese customers in the very restaurant where he worked outraged him. He wanted to hit them, hurt them, smash back at them in some way for what was happening at Manila and on Bataan. With difficulty he restrained himself—until Mr. Shimoda had paid his bill. Then, when he saw the Shimodas leave the building, he ran out the back door, grabbed a stout club he found at hand and, following stealthily, suddenly struck the unsuspecting Mr. Shimoda a savage blow on the back of the head, cutting open the victim's scalp and covering him with blood.

Terribly stunned and, as he later said, "seing much black," Mr. Shimoda kept his feet. (These Japanese do not seem to fall over the way they are supposed to.) Turning on his assailant, he looked at him a moment and then calmly, even graciously, said: "Ah, I understand. You are a Filipino. Because my people wickedly attack Manila, you hate all Japanese. You want to kill me. So sorry. I sympathize with your people, but you ought to keep cool. I am an American citizen. I love this country more than you do—and more wisely. I am not afraid of you. I could knock you down. But I must not do so. I am Christian. I must maintain Christian attitude. But I must have you arrested, to teach you a lesson in self-control."

Pressing his handkerchief to the vicious wound on the back of his head, without further ado Mr. Shimoda turned and looked for the nearest telephone to call the police. Pedro Rosales was so taken aback with the behavior of his victim that he stood, open-mouthed and with the club still in hand, looking very foolish and disconcerted. Then, as though suddenly remembering his bus boy duties, he dropped his weapon and dashed abruptly back to the rear of the restaurant.

The police arrived directly and escorted Rosales to headquarters where a young reporter, sensing a story, plied the culprit with questions. The story appeared in the evening edition, with all the prevalent patriotic propaganda appeal gratuitously embellishing it. "He Remembers Manila," was the caption, and the tale was so twisted as to make it appear that this young Filipino was in truth a one hundred per cent patriot and a gallant hero; for had he not risked his noble neck to save the country from the perfidious invading Japanese?

II

The next morning, reading the outrageously misleading article, Mr. Shimoda determined to do something about it. He called up a Methodist minister whom he had never met personally, but whom he felt he knew at least by reputation, and asked for an interview. Showing the minister the newspaper clipping, he asked for advice as to corrective procedure. His only concern was that the right impression be given to the public. Producing accrediting documents, he told the minister the story of his life. It was a heroic story, but told in simple, modest terms.

As a young man he had come to New York from Honolulu, and while there he had been converted to Christianity. He determined to become a missionary, and studied at Moody Bible Institute. Greatly influenced by Toyohiko Kagawa, he went eventually to Japan and conducted a preaching and teaching mission, stressing particularly the wickedness and danger of putting such complete faith in military might, urging the people to follow Christ instead of the gods of war. Such seditious sentiments naturally aroused the ire of the military gentry and soon Mr. Shimoda was ceremoniously deported from the ancestral shores and promptly returned to "his own country," the United States of America.

But presently Shimoda discovered that it was just about as difficult and dangerous for him to preach the Christian gospel here—particularly now that the war hysteria was being so assiduously augmented. To make enough money to support his family, therefore, he accepted a position as a chauffeur with a prominent Detroit citizen. But his major obsession always was to bear his Christian witness, and having tried to do so in this incident with the Filipino

boy it was most distressing to have it so distorted in the press. What should he do?

The minister suggested that he, Mr. Shimoda, go first to the FBI and report the incident, and that he then seek out the editor of the newspaper which had mistold the tale and give him all the facts. His caller departed, promising to follow this advice.

III

Before noon that day the minister's telephone rang with a call from his friend, the editor.

"Did you send this man Shimoda down here to see me?" the editor asked. The minister acknowledged that he had done so.

"Well, is he really on the level?"

"What do you think?" parried the preacher.

"My gosh, is that the way Christians are supposed to act?" queried the editor, incredulously.

"Have you seen any Christians around here lately setting such an example?" asked the minister.

"No, to tell you the truth, I haven't. But say, it really seems wonderful to see it really put to work, doesn't it? And a Jap, at that. Man, that *is* news!"

"Think so?" said the minister, innocently. "Then why don't you give it the spread that it deserves?"

"Believe me, I will! So long! And say, if you come across another Christian like that send him to see me."

The next edition appeared with a two-column cut of Mr. Shimoda hand in hand with Mr. Rosales, each beaming beatifically upon the other, the Filipino with his arm about the shoulder of the Japanese in a gesture of genuine reconciliation. The caption over the picture read, "All's Quiet on the Detroit Front," and the headlines of the article stated, "Jap Forgives Filipino Who Clouted Him." Then followed a fair, full, frank statement of what had actually taken place, with the following denouement: "A love feast took place in the office of Assistant Prosecutor John A. Ricca, where Shimoda declined to sign a complaint against Rosales and passed off the clubbing which rendered Shimoda well-nigh unconscious and left him with a large patch on the back of his head as 'just an emotional outburst.'"

But the most significant line of all was the sub-caption under the picture of the beaming brethren: *"Everything's All Right Now, But If There Had Been A Gun Handy . . ."*

BOOKS

Preaching Values in the Modern Versions of Freud

PSYCHOLOGY AND RELIGIOUS TRUTH. *By Thomas Hywel Hughes. The Macmillan Company, $2.00.*

THIS is not a book on psychology. The author disclaims at the outset any wholesale acceptance of the findings of psychological investigation as determinative of the credibility of religious truths. The psychologist however will have misgivings at many points with regard to the treatment accorded his science, and the ordinary reader will be somewhat puzzled by the theologian's choice of what is true or false, and important or unimportant, in contemporary psychology. The study of conduct as experience is distinguished from the ethical consideration of conduct in relation to a norm or standard, but it is later asserted that "psychological study has proved that human nature is not wholly bad. . . ." Just how this can be proved, without referring to a norm, we are not told.

It would indeed be significant if modern psychology were insisting, "from almost every direction, on the fact that God is the only adequate and full satisfaction of life," but even to accept this comforting support for the doctrine of salvation, religious belief as a whole must be otherwise grounded. Especially is this true for one who elsewhere asserts that "psychology cannot itself give a full account of conversion; the grace of God is needed and the work of the Holy Spirit in the soul," and, concerning Jesus' consciousness of God, remarks, "Well! I prefer Jesus' view of these things to that of the very best psychologist."

The psychoanalytic doctrine of the illusoriness of the idea of God is stoutly rejected, not on psychological but on philosophical grounds. Yet in the final chapter on immortality this same school's theory of the subconscious is credited with having rescued the soul from behavioristic, atomistic and materialistic dispersal, and with rendering belief in immortality tenable, however inadequate such a theory must be admitted to be in its interpretation of the nature of the soul.

Nor is this primarily a work of theological construction and attempted rational proof. The confirmation or the criticism of religious doctrine by psychological data is minimal. The method adopted is rather one of psychological illustration of supposed theological truths, and thus it is comparable in important respects with that of Augustine. There is even a chapter on the Trinity, in which the unity of personality in a healthy-minded human individual is taken to set definite limits to the acceptance of the trinitarian nature of divinity. In short, it is better to reject or reformulate this theological dogma and, Hughes believes, to substitute for it a non-chronological version of the modal dynamic heresy, than to believe that God is psychopathic. This the author regards as an example of the way in which psychology can clear away ideas that are contrary to truth, and thus make at least a negative contribution to theology.

The principal strength of the book lies in the reformulations of theology which the author thinks are suggested by psychology, while its weakness, and the lack of clarification mentioned above, arise from a failure to distinguish between suggestion and demonstration. It may also be said that the latter inadequacy is predominant in the earlier chapters, where doubtless a justification of the use of psychology seemed demanded, while on the other hand the author, when once he is under way, moves freely within the suggested reformulation and develops it for what it in itself is worth.

The analysis of sin, although open to criticism in certain details, and of the doctrine of the atonement, are the ripest product of such a development of thought. The thesis that objective divine atonement is "God's effort . . . to rid himself, if one may put it so," of his implication in the sin of the world, is a striking and provocative one. However, the

many instances of deep religious insight throughout these pages do not remove the impression that it is difficult to fly with the birds and scratch with the beasts.

PAUL RAMSEY.

Books in Brief

ROYAL INDIA, A DESCRIPTIVE AND HISTORICAL STUDY OF INDIA'S FIFTEEN PRINCIPAL STATES AND THEIR RULERS. *By Maud Diver. D. Appleton-Century Company, $3.50.*

Of the six hundred Indian states governed by native rulers, who control one-third of the territory and one-fourth of the people of India, only fifteen of the largest and most important are treated in this volume. But these fifteen are enough, by reason of their size, population and resources and the variety of conditions within them, to give the reader a comprehensive view of the native states and their princes. The author, who was born in India and lived there for many years, does not romanticize her theme. There is, to be sure, plenty of Oriental pomp and splendor in her picture, and many a page is bright with the sparkle of emeralds and the luster of pearls, but she looks beneath the surface to see also the conditions of life in villages as well as palaces and to portray the personalities of the rulers. So far as possible she avoids controversial political questions, but it is impossible to tell the story of these native states and their achievement of security and autonomy in allegiance to the British crown, by which they have been guaranteed against both foreign and domestic enemies, without also supplying data having very definite bearing on contemporary movements for the unity and freedom of India. The author's point of view is undoubtedly British, but she demonstrates that it is possible for a British view of India to include a sincere admiration for its people and traditions and to be free from any desire for "exploitation." People who discuss the Indian problem ought to know at least so much of the history of India as is contained herein.

GET THEE BEHIND ME, MY LIFE AS A PREACHER'S SON. *By Hartzell Spence. Whittlesey House, $2.75.*

Spence's *One Foot in Heaven,* a portrayal of the personality and experiences of his preacher-father, deserved the wide popularity it gained. Now he turns the spotlight on himself as a son of the parsonage and tells the story of his life during boyhood and college years. The first part of it, in spite of novel episodes, pretty well follows the groove of Peck's Bad Boy and the traditional difficulties of the preacher's son whose efforts to be a regular fellow are handicapped by his father's profession. As one preacher's son speaking of another, the reviewer feels qualified to say that the difficulties here recounted are not inherent in this relationship but must have been the result of specific features of the author's case, including the fact that the father's pastorates were mostly in small cities. Nevertheless, they make much more interesting reading than would even an equally well written record of the reviewer's placid boyhood in which there was no awareness that being a preacher's son constituted a social stigma. Mr. Spence's account of his college years is a lively picture of student life in the flaming twenties.

Books Received

An Economic Program for a Living Democracy. By Irving H. Flamm. Liveright, $3.00. (To be reviewed.)

Anthology with Comments. By Elizabeth Janet Gray. Pendle Hill, Wallingford, Pa., 25 cents. The selected poems are about twenty, in the mystical vein, from Blake, George Herbert, Gerard Hopkins, and others who go well in their company. The comments are brief and beautiful. This little booklet, for all its Quaker plainness of form, is a lovely expression of some lyrical aspects of religion.

With a Hays Nonny Nonny. By Elliot Paul and Luis Quintanilla. Random House, $2.00. Some offense may be taken, though evidently none is intended, at the rather riotously funny manhandling of Old Testament stories as it is conceived that they might be treated by a Hollywood producer. While this constitutes the bulk of the book, its purpose is not to ridicule the Bible but to ridicule the Hays code of decency for motion pictures, the point being that in conforming to the code the producer, being the uncouth ignoramus that he is represented as being and with an eye only upon the box office, may easily make the stories absurd while avoiding situations in the biblical text that are prohibited by the code. The implication that there should be no code —if that is the implication—is a *non sequitur.* The expressed conclusion, that "the motion picture industry . . . has systematically debauched the taste and intelligence of 40,000,000 Americans who are hungry for entertainment," is no rhetorical hyperbole. If Hollywood can stand Paul's text and Quintanilla's even more mordant pictures, people who revere the Bible ought to be able to stand it.

Making Our Community Friendly. By Ida Matilda Koontz. Otterbein Press, Dayton, Ohio, $1.50. For first and second grades in the Christian citizenship series in the weekday church school.

America's Progressive Philosophy. By Wilmon Henry Sheldon. Yale University Press, $3.00. (To be reviewed.)

None More Courageous, American War Heroes of Today. By Stewart H. Holbrook. Macmillan, $2.50. The people who are doing the very necessary work of considering how to "win the peace" would never get a chance to put their findings into operation if there were not other men using every effort and risking their lives daily to win the war. For every hero who wins a congressional medal or a distinguished service cross, there are hundreds as good who get little publicity and no awards. This book contains the stories of twenty men whose exploits in this war are the stuff that legends and sagas and epics are made of. Most of them, however, are not one-man stories, for the typical exploit on land or sea or in the air today is a group enterprise. To appreciate the full measure of these heroic achievements, it must be remembered that they have been carried out against enemies who have many of the same qualities of individual courage.

100 Puzzles, How to Make them and How to Solve them. By Anthony S. Filipiak. A. S. Barnes & Co., $1.00. If you have time to be interested in puzzles, and especially if you have both the time and the skill to do the rather fine woodwork that is required for making many of them, this is the book for you. It contains descriptions and illustrations of a great variety, including many of an advanced nature which would qualify the maker and solver for the degree of Pu.D.

Fiji, Little India in the Pacific. By John Wesley Coulter. University of Chicago Press, $2.00. South Sea islands that formerly seemed remote and unrelated to us are now in our own dooryard. The author, now a lieutenant colonel in the U. S. army, is a professor of geography in the University of Hawaii. Modern geography is such a comprehensive discipline that this work very naturally includes not only a description of the terrain but also a treatment of the history and of social, economic, governmental and religious matters. It is interesting to learn that "today there is hardly a Fijian in the colony who is not a member of a Christian church," that 90 per cent of the Christians are Protestants, and that 98 per cent of the Protestants are Methodists. (Up to the time of going to press, the Methodists have not demanded a closed door against non-Methodist missionaries.) The research work on which the book is based was completed shortly before the war.

Young Tom Jefferson's Adventure Chest. By Betty Elise Davis. M. S. Mill Co., $2.00. An adventure story with young Thomas Jefferson as its hero.

Answering Distant Calls. Edited by Mabel H. Erdman. Association Press, $1.50. Volume IV in the "Creative Personalities" series sponsored by the Student Volunteer Movement. These stories of the lives of men and women of achievement in foreign

missions are, in a sense, a religious parallel of the records of patriotic adventure in *None More Courageous.* These show as fine a quality of courage and devotion.

Mental Illness: A Guide for the Family. By Edith M. Stern and Samuel W. Hamilton, M.D. Commonwealth Fund, 41 E. 57th St., New York, $1.00. Not a book on the diagnosis or treatment of mental diseases but, as the title indicates, a guide for members of the family or others upon whom rests the responsibility of seeing that the patient receives treatment, including procedure before the patient goes to a hospital and after he returns.

CORRESPONDENCE

Mr. Churchill's Empire

EDITOR THE CHRISTIAN CENTURY:

SIR: Your esteemed paper is always so fair and reasonable that I am sure you would not intentionally do an injustice or print what is not true. In your issue of November 25 however, writing of Winston Churchill you speak of "his exclusion of India, Burma and the territories of the British empire from the purview of the Atlantic Charter." May I point out that although statements similar to this have been widely made they are wholly inaccurate. Mr. Churchill has nowhere at any time made any statement excluding any part of the British commonwealth (as it is now usually called) from the Atlantic Charter, of which he was one of the two principal architects. This charter, though vague in some respects, is explicit in its application. The phrases "all peoples," "all nations," "all states," "all men" are constantly reiterated. There is no limitation or exclusion.

The prime minister's statement which is so frequently distorted is that made to the House of Commons on September 9, 1941, of which the following are the relevant extracts: "The joint declaration [Atlantic Charter] does not justify in any way the various statements of policy which have been made from time to time about the development of constitutional government in India. . . . We are pledged by the declaration of August 1940 to help India to obtain free and equal partnership in the British commonwealth with ourselves. . . . At the Atlantic meeting we had in mind primarily restoration of the sovereignty, self-government and national life of states and nations of Europe now under the nazi yoke and the principles which would govern any alterations in the territorial boundaries of the countries which might have to be made. So that is quite a separate problem from the progressive evolution of self-governing institutions in the regions and peoples which owe allegiance to the British crown. We have declarations on these matters which are complete in themselves, free from ambiguity and related to the conditions and circumstances of the territories and peoples affected. They will be found to be entirely in harmony with the high conception of freedom and justice which inspired the joint declaration."

This is surely a confirmation of, rather than an exclusion from, the application of the charter to India. . . . It is a matter for regret that people of the eminence of Mr. Wendell Willkie know so little of this British commonwealth which they criticize. Its real significance is only just beginning to be appreciated even by large sections of the British themselves. The importance to the United Nations, and to civilization, of the fact that Gibraltar, Malta, Suez and the West Indies are held by Britain and not by weak nations like Spain, Italy, Egypt and France respectively is at last being understood. It is possible that Hitler would be in the White House and Göring in Buckingham Palace today had it not been for the sea power shared by Britain and America, sea power which is dependent on these bases being in strong hands.

May I conclude with a few facts about this British empire—an empire unlike any other that has existed and with no characteristics of the "old imperialism." It exists for the benefit of the ruled and not the rulers, should their interests clash. No part of the empire pays tax or tribute of any kind to Britain; indeed, Britain makes free grants of money to many of her colonies. No part of the empire is obliged to buy from or sell to Britain; in fact the colonies buy only 25 per cent of their imports from Britain. Any nation is free to invest in any part of the empire; there is twice as much British capital invested in the Argentine as in all the British colonies. In the British empire are colored cabinet ministers, colored high court justices, colored bishops and colored naval and military officers of high rank. There is no part of the empire in which government is not carried on with the free consent of the great majority of the governed—and that does not exclude India, or what would happen to the handful (about 1,000) of British civil servants who, cooperating with the Indians, administer the affairs of a subcontinent of 400,000,000?

Mr. Churchill is not alone in his pride in this commonwealth. He shares it with people of all shades of opinion: conservative, liberal and socialist, English, Canadians, Australians, South Africans, New Zealanders and Indians.

San Francisco, Calif. ERIC UNDERWOOD.

[We are glad to publish this letter from a distinguished former official of the British government, since it gives so clear a reflection of liberal British opinion concerning the empire. As to its interpretation of Mr. Churchill's statement, it should be borne in mind that Mr. Churchill was speaking to allay fears that the Atlantic Charter *did* promise freedom to India, and that his words have been uniformly interpreted in the sense of excluding India and other parts of the empire from the purview of that document both in India and in speeches in Parliament. Mr. Churchill has done nothing to correct this mistaken interpretation—if, as our correspondent claims, it is mistaken.—THE EDITORS.]

A Controversy Over Method

EDITOR THE CHRISTIAN CENTURY:

SIR: The Byron-Curtiss and Garrison letters published in the correspondence section of your December 2 issue touch on a neglected aspect of both the radical-conservative economic controversy and the militarist-pacifist war issue. It is the question of what should be the proper relation of a person's outward life to his inward beliefs, and the importance of consistency in such matters.

Assuming that all good causes should be actively supported, this correspondence exemplifies some common but to my mind faulty thinking on the question. For example, A. L. Byron-Curtiss states that "a capitalist cannot cease being a capitalist because he accepts Marx's social-economic analysis of capitalism. As one millionaire, a Marxian, said to me: 'If I were to discard my millions, economic determinism would flood them into the hands of other millionaires.' " Or, to quote from W. E. Garrison: "Perhaps there is an instructive parallel between (a) the behavior of a socialist who has to act like a capitalist in a capitalistic society because there is no other, and (b) the attitude of a Christian who, loathing war as inhuman and anti-Christian, finds it necessary under present conditions to support the war effort, or even to fight."

How valid is the plea of necessity in either of these cases? To Dr. J. C. Bennett is attributed, on another page of the same issue, the realization that almost any attitude one may take is open to inconsistency—that there is a certain amount of necessity we cannot escape. But does the existence of an iota of necessity in any moral-choice situation invalidate one's whole approach to that situation? Does the minute and inescapable necessity really destroy the great one or merely obscure it?

How real is this necessity? The millionaire socialist, instead of continuing to extort profits at others' expense, instead of hoarding his millions, instead of giving scandal and thereby helping to defeat his own cause, might share his profits or invest in a cooperative, as well as use his surplus wealth to support the socialist movement. And the Christian, instead of committing mass homicide

might be a conscientious objector as well as work for the eradication of the causes of war. Must we be rendered impotent, not to say inhuman, by some minor necessity?

This is not to excuse inconsistency, if avoidable, no matter how small. A man's overt acts are as much a part of his "person" as the views he claims to support intellectually. It is the totality of the way we approach a given ethical question which is of paramount importance. All—the militarist, the "realist" and the pacifist—are inconsistent to a certain degree. The real disagreement among them is over the question of which is worse: that cruelty, even slavery, should exist for a time while we undergo a redemptive suffering which will purge the world, through God's grace, of sin; or that the bloody and inhuman instrument, war, be used to destroy (forever?) the tyrants, the sinners. In essence, it is a controversy over method. The pacifist acquiesces in the exploitation and oppression, but only for a time, he believes; and the realist and militarist acquiesce in the use of homicide, also but for a time, presumably. All such issues as whether war is hell or judgment, whether God is in this war or out of it, and the like, it seems to me, are at best side issues, and perhaps the verbiage of rationalization.

CPS Camp 54 FRANK T. SEHULSTER.
Warner, N. H.

Laymen Also Needed

EDITOR THE CHRISTIAN CENTURY:

SIR: You suggest that a commission of theologians and clergymen be set up to formulate the witness of the church concerning war. Would it not be better to have at least a part of this commission made up of laymen who have the feel of the common man and his struggles and who think of events and actions in terms of individuals and not power and strategy? Simple men doing the necessary hard work of the world understood the message of Jesus while theologians and professional religious leaders were unable to see and were his most active opponents. These men were not bad men. Their very job precluded their understanding. Jesus said that it was very hard for a man of entrenched privilege to enter the realm of the eternal.

Arcadia, Calif. PHILLIP H. WELLS.

Never Mind the Facts

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on the massacre of Jews in Europe in The Christian Century for December 9 is anything but Christian. In fact, it is a heartless and unpardonable comment on one of the greatest tragedies of our day and one of the most gruesome experiences in the history of Israel. Instead of demanding a cessation of the extermination of Jews, instead of calling upon the governments of the Allied nations to demand that Hitler abandon the destruction of European Jewry, you find it necessary to criticize Dr. Wise for "exaggerations." Instead of condemning Hitler, you defend him by implying that he is not vicious as portrayed, forgetting that nothing—literally nothing—is beyond the nazis.

Suppose the figures of Dr. Wise on the number of Jews killed do differ radically from those given by the Polish government in exile. Is this the real issue? Is it not rather the fact of the massacre which is beyond question and which is continuing daily, and which if not halted will result in the actual and complete annihilation of European Jewry?

Just where is your Christian conscience? Is this the only answer you can give to the agonized cry of European Jewry facing death?

Progressive Synagogue, THEODORE N. LEWIS.
Brooklyn, N. Y.

Prayer in Wartime

EDITOR THE CHRISTIAN CENTURY:

SIR: Your readers might be interested to know that the booklet of prayers referred to in my article on "Prayer in Wartime" (November 25) has now been published under the title *We Would Remember* and may be purchased from the Forward Movement, Sharon, Pa., for five cents a copy.

A friend has pointed out to me that the phrase, "Grant us victory, if it be thy will," is not from the Scotch Prayer Book. The phrase is a variant of the Scotch prayer and appears in the Proposed English Prayer Book of 1928, which was not approved by Parliament. The entire prayer is as follows:

"O Almighty God, who art a most strong tower to all them that put their trust in thee: be now and evermore our defense; grant us victory, if it be thy will. Look in pity upon the wounded and prisoners, cheer the anxious, comfort the bereaved, succor the dying, have mercy on the fallen, and hasten the time when war shall cease in all the world; through Jesus Christ our Lord. Amen."

Church Divinity School, RANDOLPH CRUMP MILLER.
Berkeley, Calif.

All 'Holy Fathers'

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish that there might be a little change in the terminology of The Christian Century. Really there is no reason why you should hesitate to use the word Roman, especially since there are two other great Catholic bodies. You speak of the "Holy Father." When reference is made in your pages to the Archbishop of Canterbury, you simply say the archbishop. I see no reason why in this instance also you could not say the Holy Father. Again I see no reason why you could not speak of the president of the Federal Council of Churches as the Holy Father. I am not at all sure that both of the aforesaid gentlemen do not equal or exceed the Bishop of Rome in holiness. NEVILL JOYNER,

Blair, Neb. Retired Priest, Episcopal Church.

Did Taylor Arrange for Darlan?

EDITOR THE CHRISTIAN CENTURY:

SIR: Allow me to register my appreciation of your recent outspoken editorials on Darlan and Archduke Otto. One phase of the question, however, deserves more discussion and publicity than it has thus far received, to wit, the bearing, if any—and the public ought to know—of Myron Taylor's recent visit to the Vatican on our own state department's policy. Some of us are wondering if our sons are being sent to Europe and Africa, not primarily to fight to insure the application of the Atlantic Charter, but to preserve the Roman Catholic Church which, judging from its power politics of recent years, we doubt is worth fighting to preserve.

Community Church, WILLIAM E. HAMMOND.
Walker, Minn.

Back to the Jungle

EDITOR THE CHRISTIAN CENTURY:

SIR: In the correspondence section of the issue of December 9 there is a comment on your "lament" at General McNair's Armistice Day speech, and the writer of this short response asks: "What else can war be?" (The implication is that war implies what General McNair said it did and army men must "make themselves fighting devils now, not later"; "must lust for battle; the object in life must be to kill"; etc.) I am to go into the army very shortly and I say that if this is what is being preached and practiced in army life we shall surely never hope to reach any lasting peace. Should we not recollect that men in Germany were preaching precisely what General McNair was so vehemently advocating long before the present massacre of Jews in Poland and occupied Europe? This quite cannibalistic appeal to retrogress to this stage of bestial passion is something I hope we have little of in preparing men to fight in the armed services. If Christianity has any place in this war, it is surely to bolster those qualities of human goodness which have won out through so many centuries of living, and which have become so apparent to the world since Christianity was born.

Columbia University, C. STUART KNIGHT.
New York, N. Y.

NEWS *of the* CHRISTIAN WORLD

Vote Unification Of Church Bodies

Federal Council Endorses Plan to Unite Eight Agencies in One Interchurch Body—Tucker Made President

(Special Correspondence)

CLEVELAND, Dec. 11.—More than 1,000 representative leaders of American Protestantism today adjourned after a week-long series of conferences which will probably result in the most important advance in Protestant cooperation in the history of the American churches. Meeting together with the Federal Council of Churches at the time of its 1942 biennial session were the Foreign Missions Conference, the International Council of Religious Education, the Home Missions Council, the United Council of Church Women, the Missionary Education Movement and the United Stewardship Council.

At the end of the week these previously separate organizations emerged with the "North American Council of Churches of Christ" in process of formation. The Federal Council and the Home Missions Council had given its constitution careful study and warm approval. Each had voted to refer the plan for merger, with its hearty endorsement, to the churches for final action. The other bodies were in various stages of discussion. If the process now begun develops as expected, by 1945 or soon afterward the major functions of the churches of America will have been for the first time united in effective cooperation. And this was only one of the history-making decisions reached here before the delegates scattered to all parts of America this afternoon.

Combine Strength in Unity

Looking backward from Cleveland, it is difficult to believe that all this began only a decade ago. It started very simply when Mr. Russell Colgate, for many years the honored president of the International Council of Religious Education, decided that the staffs of the Protestant interchurch agencies should become acquainted. During the turbulent thirties, much happened to develop this acquaintance into a trend toward integration. The decisive factor was the rebirth of the conception of the church as an inclusive unity in which all specializations are combined in one living body of Christ. Great church conferences, including Oxford and Edinburgh, Madras and Amsterdam, deepened this conviction. By December 1941 it had changed the spiritual climate.

When the representatives of the interchurch agencies assembled in Atlantic City a year ago, they determined to move forward together in the faith that a way could be found to combine their strength in the service of American Christianity. Each appointed a half-dozen of its ablest leaders in a "Committee on the Closer Relationships of General Interdenominational Agencies." It was this committee whose statesmanlike report was presented at the Cleveland meeting.

Morse Presents Plan

There was little drama in the proceedings when the representatives of the interchurch agencies met in businesslike joint session in the grand ballroom of the Hotel Statler, Cleveland, to hear their committee's report. Nevertheless history was being made. Luther A. Weigle, president of the Federal Council and chairman of the committee, presided. Herman N. Morse, able director of national missions for the Presbyterian Church, U.S.A., and secretary of the committee, read the report. Much of his own work for the past year had gone into it. In repeated meetings every point had been sharpened, every distinction refined, by the committee. The delegates listened carefully as the plan for "an inclusive cooperative agency to continue and extend these agencies of the churches and to combine all their interests and functions" was outlined point by point. Each of the eight participating agencies was asked to consider it thoughtfully, to approve of it if they could and to refer it to their constituent bodies for consideration and final action. From this point a "Committee on Further Procedure" was to carry on to the time when the churches would hold a constitutional convention for the formation of the new council. A flood of questions and discussion followed the presentation of the report.

A Difficulty Emerges

The supreme test for the proposal was now at hand. Would the Federal Council of Churches vote approval? If it did, the plan would have a good chance of eventual ratification by other bodies. If not, then there was little likelihood that it would progress beyond the Cleveland blueprint. When the Federal Council began its discussions next day, a serious difficulty emerged. The plan provided for a "North American Council." But how could a body of international scope carry on the national functions of a Federal Council? How could it speak to the governments of either the United States or Canada when it was neither American nor Canadian? Was not the committee recommending that the churches exchange the substantial if limited reality of the Federal Council for a shadow suspended in the upper air?

Decide to Postpone Action

The answers came back. The Canadian churches were included because of the decreasing influence in interchurch affairs of the disappearing border between the two countries. Dr. Weigle said that it would be bad ecumenical policy to start a move that was to become a great unifying force by severing the excellent relations that have already grown up with the United Church of Canada, an associate member of the Federal Council of Churches and a participant in many other bodies. Dr. Gordon A. Sisco of the United Church spoke, describing Canadian appreciation of the contribution which Christian fellowship makes to their church life but telling of some of the difficulties besetting cooperation which are inherent in the differences among the

(Continued on page 1605)

Churches Affirm Religious Liberty

Federal Council Issues Statement on Protestantism's Right to Send Emissaries to Latin America

(Special Correspondence)

CLEVELAND, Dec. 12.—In language notable for its dignity and restraint, the 1942 biennial meeting of the Federal Council of Churches issued today an important statement on "Our Heritage of Religious Freedom." It provided an answer to the recent pronouncement of the Roman Catholic hierarchy of the United States which questioned the right of non-Roman churches to conduct missionary activities in Mexico, Central and South America. The Federal Council's statement follows:

The American Heritage

"The struggle for freedom, now raging throughout the world, turns our thoughts to our American heritage. The men who founded the United States sought freedom under God in the Western world and bequeathed freedom to their heirs as their most precious possession. At a very early time in the country's history liberty was granted to all religious groups to enter the national territory and to practice and propagate their faith within and outside the nation. In keeping with this doctrine of religious freedom, which is inherent in Christianity and associated historically with the Protestant expression of the Christian religion, the rights of religious minorities, both Christian and non-Christian, have been sedulously respected. Our national experience has been that the free interaction of religious faiths, and the endeavor of each to express the truth and goodness for which it stands, have been an important factor in the cultural development of the United States. For in the things of the spirit, as in things material, the principle of monopoly has had, and will continue to have, most unhappy results. We rejoice therefore that a country predominantly Protestant, in which the great majority of those who make religious profession are members of denominations born of the Protestant Reformation, is committed by tradition and experience to favoring complete religious liberty in all parts of the world.

Emissaries of Good Will

"In the exercise of this freedom and under the sole impulse of their religious faith, Protestant Christians from the United States have been emissaries of good will in every region of the globe. Through the circulation of the Bible in a thousand languages and the proclamation of the truths contained therein, by the establishment of schools and hospitals, by industrial and agricultural effort in rural areas, representatives of American Protestantism have given practical expression to the implications of the Christian gospel. They have also cooperated with national groups in

(Continued on page 1601)

Legion Opposes Use of C.O.'s

Church Council Drops Support for Plan After Veterans Protest—Nixon Sees Pacifism Creating Confusion

(Correspondence from New York State)

UTICA, N. Y., Dec. 10.—Serious opposition to the use of men from Civilian Public Service camps as voluntary attendants at Marcy State Hospital, near Utica, has been expressed by the hospital's employees' organization, under direct stimulation of the local post of the American Legion. Despite the great shortage of paid workers in the hospitals the attendants have declared that they will not associate with persons who "refuse to do their duty as citizens." The only support of the plan to place conscientious objectors in the hospitals has come from the editor of the *Utica Daily Press* who wrote a vigorous editorial urging the use of this available manpower to relieve a serious shortage of workers, which is dangerous to the welfare of the patients.

* * *

Minister Backs Down When Threatened by Legion

A committee had been appointed by the Utica council of churches to intercede with hospital authorities on behalf of the CPS workers, but on learning of the opposition of the American Legion and receiving a threatening telephone call from the commander of the legion, the chairman of the committee asked to be relieved of the responsibility lest he incur further wrath at the hands of the opponents of the plan. A few days later the chairman—minister of a Congregational church—was reported to have addressed the American Legion post on "Faith in Wartime" at the invitation of the commander who had warned him not to get involved in the hospital controversy.

* * *

All Faiths Join in War Meeting

Clergy of Protestant, Roman Catholic and Jewish religious groups addressed a great mass meeting in Buffalo's Music Hall, attended by more than 2,000 people. Bishop Cameron J. Davis of the Episcopal Church presided. Speakers included Albert G. Butzer, Presbyterian; William A. Maguire, Roman Catholic navy chaplain; and Joseph L. Fink, Jewish rabbi. A message from Bishop John A. Duffy of the Roman Catholic Church was read by Chaplain Edmund J. Britt of the army. The meeting was devoted to a plea for united support of the war effort for the purpose of safeguarding religious freedom. In few regions of this state could such wholehearted Roman Catholic support have been secured for such a project. Bishop Duffy is ecumenically minded and has won the complete respect and good will of other religious bodies in Buffalo and in Syracuse where he was bishop before moving to Buffalo several years ago.

* * *

Clergy Volunteer to Cheer Up Homesick Recruits

Buffalo's general ministerial association has provided a volunteer chaplains' counseling service for inductees at the army recruiting and induction station in the old Buffalo customs house. More than 30 ministers of various churches have agreed to spend one afternoon a month at the center. Their chairman is Frank L. Janeway, general presbyter of the presbytery of Buffalo. He says the job of the participating clergymen is to "chat with the boys and give advice if desired. For some of the boys the day at the center is not cheerful, with tinges of homesickness and some anxious forebodings." The plan has been welcomed by Maj. Winston V. Morrow, the commanding officer of the center.

* * *

Nixon Holds Pacifism Source of Church's Confusion on War

A charge that churches are being "ambiguous and confused" in their statements about the war was voiced by Justin Wroe Nixon, professor of Christian theology at Colgate-Rochester Divinity School, in an address before the City Club of Rochester. The confusion, he says, is traceable to "political pacifism that rejects the use of military force by governments, which grew up in our churches after the frustration of the last war. Our rejection of the League of Nations was the cause of the frustration. Ministers then turned to attacking war with words. The various denominations had made such blanket attacks upon war that when it came they were unable to see that there was very much difference between aggressors and victims. Many have failed to see that the use of force in support of international action to stop the aggressors might have prevented the catastrophe of total war."

* * *

Van Kirk Hails Religious Unity in Britain

Prediction of a growing spirit of cooperation between religious faiths was voiced by Walter Van Kirk of the Federal Council of Churches in an address at the First Presbyterian Church, Buffalo. He pointed out that the ravages of war upon church edifices in Britain have drawn churches involuntarily closer to one another. "A matter of great historic importance," said Dr. Van Kirk, "is the cooperation between the Roman Catholic and Protestant churches in England. It has never happened before—that cardinal and archbishop speak from the same platform to thousands of Catholics and Protestants in great mass meetings in the towns, to discuss religion's place in the postwar world." He urged that there may be a "political, economic and social structure after the war that will make possible the inclusion of Germany in a society that will not breed a new Hitler and a new Göring."

* * *

And So Forth

The Buffalo council of churches is distributing the results of a year's study of proposals for the postwar peace, declaring that "a just and durable world order can be achieved only by a willingness on the part of all to make sacrifices for the general good and to create a society in which nations participate through law to maintain the necessary curbs on national sovereignty and to establish international institutions to preserve human freedom, social justice, economic and political security."

CARLYLE ADAMS.

A NEW and truly dynamic book of inspirational and devotional readings for our times -- wholly new in approach!

Abundant Living

THE NEW BOOK BY

E. STANLEY JONES

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PRICES SLIGHTLY HIGHER IN CANADA

Trouble Flares Among Internees

One Killed, Nine Wounded in War Relocation Center—Review Los Angeles Church Social Work

(Correspondence from Southern California)

LOS ANGELES, Dec. 11.—In some of the Japanese relocation centers there have been explosions of feeling. In Manzanar an 18-year-old boy was killed and nine were injured by the military. In an Arizona camp the issue was handled by internal civil authorities without violence. The reconciling spirit of a former secretary of Kagawa may have helped to pacify the situation. Asked to go on strike as a protest against certain irritating conditions, he said that instead he would spend the same amount of time, or more, praying. This he did out in the cold, on a desert hill within the camp. The unrest in these relocation centers should call for attention from our Christian churches. A few cynics no doubt will interpret what has happened as proof that the Japanese cannot be trusted, but should be disfranchised and all shipped back to Japan when the war is over. One of America's foremost citizens believes there is little danger that such a proposal will actually be carried through, but there are people out here who are talking in this fashion.

* * *

Japanese-Americans Need Encouragement

Agitation of this sort however tends to take the heart out of fine young people who are American citizens but are called Japanese. In the camps they have been taunted: "You speak of the Bill of Rights and democracy. All right, just walk past that watch tower and those tommy guns and see how far your citizenship takes you." In spite of the pressure upon them they have been gallantly maintaining their faith in the fair play of this country. This confidence places upon us a grave and urgent responsibility to make Congress understand the implications of taking citizenship away from American citizens, and to help relieve the physical and especially the mental suffering of *nisei* and *issei*, some of whom find it hard to make quick readjustment from the semi-tropical climate of southern California to 25 degrees below zero in Wyoming and other centers. There is also a need to educate local communities in the privilege of inviting *nisei* to their campuses and to encourage the Federal Council of Churches and the American Friends Service Committee in their program of aid for Japanese families.

* * *

Adrenalin for C. O. Fire Fighters

The CPS boys have been making a good record in their mountain training centers. Not all of the work by any means has been "raking leaves." One of them writes of his experience with the worst fire in years: "Our putting it out I most certainly consider a positive service not only to our country but to mankind. It was a rather dramatic affair, what with our food, water and blankets dropped by a parachute from a plane. We were on the job Sunday through Friday, eating when we could and sleeping on the ground when relieved. Sometimes we'd get so tired that another step seemed impossible, but when a million red-eyed devils come crackling and roaring up a canyon at you, you get a surprising amount of energy from somewhere. Thank God for the shot of adrenalin he gives when needed."

* * *

Los Angeles Displays Social Work of Protestants

What is the ministry of the church through social welfare? Los Angeles' first annual church conference of social work to be sponsored by the combined Protestant forces of the city set out to answer that question. Under the able leadership of John L. Mixon, director of the Church Welfare Bureau of the city church federation, the Wilshire Methodist Church housed a general exhibition of dramatically presented activities, representing 25 Protestant agencies with a total annual expenditure of $2,750,000. By graphs and posters and other exhibits it was brought out that more than 50,000 children and youth have been at least indirectly affected by group, camping and other service programs. Nearly 18,000 individuals have been treated this past year in clinics, and 23,000 as hospital patients; 28,000 aged and helpless folk have been reached and more than 9,000 have been given employment and counseling services.

The Church Welfare Bureau is a referral bureau for all Protestant churches. One reason it is important is the direct interplay it encourages of church members with the services of individual Protestant welfare agencies. One of its committees has the task of reporting its recommendations and findings about civic affairs and social legislation back to the local churches. A cooperating body, the Los Angeles Coordinating Council, has the special function of bringing together a large number of otherwise independent organizations to consider the needs of children and youth. Dr. Donald Tippett of the First Methodist Church succeeds Rev. Glenn Moore as chairman of the bureau.

* * *

Stress Need of Family Life

The conference included a seminar on religion and health arranged by Prof. D. D. Eitzen of the University of Southern California. Miss Katherine F. Lenroot, chief of the Children's Bureau, U. S. department of labor, was the main conference speaker. She declared it a patriotic duty and the first responsibility of women with young children to stick to their jobs at home, at least until the great reservoir of labor is exhausted. Miss Lenroot was especially concerned about "the dislocations of family arising from the absence of fathers for military service and mothers for essential productive work outside the home." "We dare not mobilize our adult population," she insisted, "to the extent that children will be without physical care, supervision and educational opportunity. Nor do we dare so to drain the energies of the adults upon whom children depend that they have nothing to give their children in emotional and spiritual awareness and fellowship."

ALLAN A. HUNTER.

Says Opportunity Lost in the War

Author Declares Conflict is no Longer War for Freedom—Delinquency Is on Increase Among Children

(Correspondence from New York)

NEW YORK, Dec. 14.—During the past year, Pearl Buck told a distinguished gathering of Nobel prize winners and other world leaders at the Waldorf-Astoria hotel last Thursday night, the war "has ceased to be a fight for freedom" and is now "not even a war to save civilization, but only a war to save European civilization." "The people of Asia," continued America's only woman to win a Nobel prize, "are farther from us today than they have ever been. They are realizing soberly that they must find their salvation in themselves, and not with us. Allies we are, to a certain guarded degree for a moment, for a while, but they cannot trust us. They see that while this first stage of the war must be won against the Axis, there will be another war, following hard upon this one, a greater war, a real war for freedom, in which none yet sees clearly friend or foe. It is not now so certain what this war will gain us. Perhaps it will not even save civilization for us. For it is in wars that civilizations are lost, if they go on too long."

* * *

No Leader Was Great Enough

"We know now what we could not know a year ago," Mrs. Buck continued, "that this war is not only between the United Nations and the Axis. We know that the war between the United Nations and the Axis is only the beginning of the real war, which remains the war between the principles of democracy and the principles of fascism. What we must foresee is that unless there is a miracle we will have to fight another war to save freedom. There was no miracle a year ago when we were hoping that we could stay out of this war. There is no reason to hope for one now. Somewhere in this year the step might have been taken which could have averted this fate. Until that moment this war was being fought as a war for freedom. Could there have been a man great enough at that significant moment to declare that this war was a war for freedom of all peoples, we would not have to face now, as we do face, another war of which this one is only the beginning."

* * *

Order Police Protection For Teachers

Police protection for city schools where teachers and pupils have been subjected to terrorism by delinquents was promised last week by Police Commissioner Lewis J. Valentine. He has instructed precinct captains to send radio cars to schools upon receipt of a telephone call from principals. This development came as a result of a plea by the New York teachers' guild, prompted by "the alarming rise of delinquency" which culminated in the murder of Irwin Goodman, teacher in Junior High School 49, Brooklyn.

W. GLENN ROBERTS.

FREEDOM AFFIRMED

(Continued from page 1598)

many lands to promote human welfare in all its phases. By such activities they created, as an undesigned but happy consequence, a reservoir of good will toward this country.

"This may be equally affirmed of the work of Protestant Christians in the lands of Asia and Africa and in the Hispanic American lands which are our neighbors. Among the citizens of the United States who have contributed to spiritual and cultural advancement in the sister republics of Hispanic America are names of men and women of Christlike spirit who, unashamed of the name of missionary, devoted their lives and talents to those lands. The memory of many of these is today revered in the countries which they served, while institutions which they founded continue to be popular centers of cultural influence and patterns of humanitarian endeavor. Through the work of these men and women and their successors, elements of supreme worth in the religious and cultural heritage of our country have been shared with Hispanic America, while innumerable links of understanding and mutual confidence have been forged between the Americas.

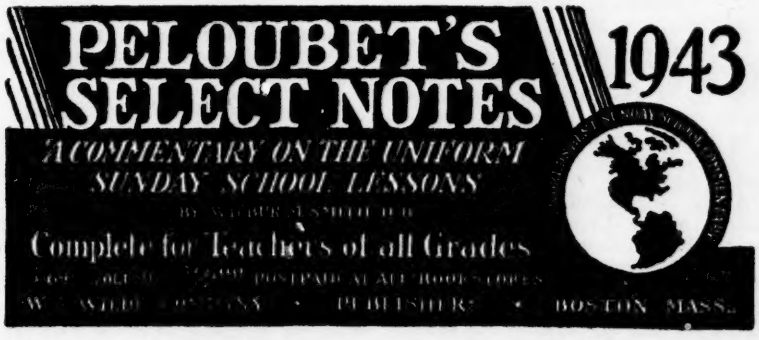
"It is with deep concern, therefore, that we have witnessed an effort now publicly endorsed in the United States by the archbishops and bishops of a sister Christian communion which constitutes a religious minority in this country, to set the relation of Protestant Christianity to Hispanic America in a perspective which does violence both to historical truth and to contemporary fact. We deplore the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own. We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain. We accordingly feel it incumbent upon us to make the following simple and plain affirmations:

"First: The Federal Council of the Churches of Christ in America stands, and will continue to stand, for the principle of religious liberty and for the rights of religious minorities in the United States and throughout the world.

"Second: The churches represented in this council will continue to express solidarity with the national and autonomous Protestant churches in Hispanic America, whose numerous members are loyal and patriotic citizens of the countries where they dwell. They will also continue to avail themselves of the constitutional freedom which the republics of Hispanic America grant to the representatives of every faith. Their controlling aim in the discharge of their ministry will be, as it has always been, to have a part, however humble, in interpreting the significance of our Lord Jesus Christ for life and thought in those great and growing nations.

"Third: We affirm, with full and first-hand knowledge of the facts, that, so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with extreme favor by governments and peoples in the countries where they are located.

"Fourth: While obliged by circumstances not of our seeking to make this statement in order to clarify the American Protestant position upon a crucial issue, it is nevertheless the judgment and desire of this council that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the postwar world."



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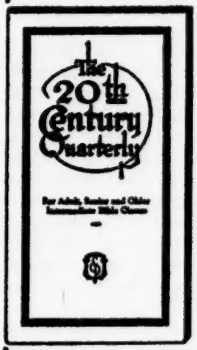

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Hold Church Seeks Victory for Allies

Federal Council's Statement on War Says Christian Objectives Imperiled If Axis Should Win

(Special Correspondence)

CLEVELAND, Dec. 11.—After prolonged debate, the Federal Council of Churches at its biennial session here adopted the following statement on "The Issues at Stake in the War":

"A year ago, immediately following the entrance of the United States into the war, the Federal Council of the Churches of Christ in America, through its executive committee in special session, made a statement of its position. That statement pointed out that our country had entered the war in order to preserve the ideals and institutions of free men, and affirmed our determination to defend our heritage of freedom and democratic ideals from the menace of rival systems from without and from the degradation of abuse or neglect from within. The statement also outlined the responsibility resting upon the churches to minister to a people now standing in special need of moral and spiritual resources, to care for those suffering from the war, to provide chaplains for the men in the armed forces, to keep the spirit of the nation true to Christian standards, and to maintain within the church an ecumenical fellowship with all Christians everywhere.

"The Federal Council, assembled in plenary session for the first time since the outbreak of the war, now adds to the earlier message a special statement concerning the issues which it has become increasingly clear are at stake in the war, and for which great numbers of young men in our churches are prepared to undergo great sacrifices, even if necessary the sacrifice of their lives.

Crisis of Civilization

"We do not regard the present war as merely a conflict between national self-interests or rival imperialisms. If the war could be fully described in these terms, the Christian church, as a supra-national ecumenical fellowship, might have little or nothing to say about the issues at stake. Beneath the conflict of nations we discern a crisis of civilization itself—a conflict of moral ideas and of two different conceptions of the meaning and end of human existence.

"In the conflict, the Christian church has a valid and inescapable concern. Although we may differ in our appraisal of the historical factors that have produced the war, we are agreed that its outcome will gravely affect the future opportunity of Christians to achieve social and political goals consonant with Christian principles.

"The triumph of the Axis powers, according to their own definition of their objectives, would mean a deliberate effort (1) to subject every realm of personal freedom to the tyranny of the state; (2) to substitute the arbitrary decisions of a dictatorship for an ordered regime of law and justice; (3) to establish the domination of an alleged master race in place of a democratic fellowship of races; (4) to deprive free nations of their own governments and make them vassals of a supreme military power; (5) to exercise such an exclusive control over the education of youth as to impose the entire totalitarian philosophy upon them. Such avowed aims as these are not merely unchristian; they are positively anti-Christian. They frankly repudiate the best elements that Christianity has contributed to the shaping of civilization.

Christian Objectives

"If such aims should now become fortified by the military victory of the Axis nations, the result would be an incalculable setback to those who seek such Christian objectives as the following: (1) To maintain responsible freedom of thought, freedom of conscience, freedom of economic opportunity, freedom of worship and of religious life; (2) to establish for all men a system of justice based on law; (3) to develop a brotherhood of equal opportunity for all races; (4) to work for a political world order which shall more fully express the unity of mankind as one family of God; (5) to educate youth in the understanding of Christian objectives and personal commitment to them.

"We do not hold that these Christian goals would become wholly impossible in the case of an Axis military victory. God has ways of working that are beyond our human limitations. He has used for his Kingdom the loyal witness of Christians even in the face of worst tyranny, but we are obligated as Christians to exercise such foresight as he has given us to make practical decisions in the light of our best understanding of the world, of the moral consequences and in accordance with the dictates of conscience.

"We do not hold that a victory of the United Nations would in itself guarantee the achievement of any Christian goals. Their achievement, which is the essential victory for which Christians strive, depends upon the acceptance of the will of God in the hearts of men. But we are convinced, beyond any room for doubt, that the external conditions will be vastly more favorable to working for Christian social objectives in the event of the military success of the United Nations, than in the event of their defeat.

Christian Indifference Impossible

"A victory of the United Nations would at least afford in many lands a degree of freedom in Christian service of which so far as the human eye can see an Axis victory would rob us. No thoughtful Christian, therefore, can be indifferent to the outcome of the war.

"We make our judgment with greater confidence because we know that in the Axis nations themselves there are many Christians who hold the same view, who see as clearly as we the radical contradiction between Christianity and nazism, and who share with us the conviction that the triumph of nazi principles would be a disaster to ecumenical Christianity. The triumph of an unqualified nationalism, such as is rooted in the State Shintoism of Japan, would be likewise hostile to the ecumenical ideal.

"As Christians we take our stand, not as

(Continued on page 1606.)

Drunken Workers Neglect Defense

Seattle Legionnaires Are Worried Over Dissipation—Chinese Reported to Welcome Hongkong Fall

(Correspondence from Washington)

SEATTLE, Dec. 2.—Curtailment of week-end drinking by workers in vital defense war plants will be one of the first objects of the newly formed law and order committee of Seattle Post No. 1, American Legion, according to its chairman. He said: "We are developing a program which we believe will appeal to the patriotism of the men who are doing essential war work. Investigation has shown that in some plants Monday morning absences due to week-end dissipation often runs as high as 10 per cent. The efficiency of many other men who do come to work is reduced sharply for similar reasons." The local temperance organizations and the churches have been much disturbed over the increase in drinking, especially among workers.

* * *

Curb Liquor Advertising

In contrast to the American Legion program of confining their attention to the restricting of drinking among defense workers only is the program of the church-supported Washington Temperance Association for the strict control and restriction of drinking among all the population. In an interview W. J. Herwig, executive secretary, said: "Of the 46 senators elected to the state legislature 29 are definitely dry, and of the 99 house members 67 are definitely dry. This will assure the defeat of the proposals by the liquor interests to secure the right to sell liquor on Sunday, which is now prohibited, and also to sell hard liquor by the drink over the bar. Hard liquor in the state of Washington is sold only in state-owned and state-controlled liquor stores in original packages. The Washington Temperance Association will make every effort to secure the passage of a law which will prohibit minors entering beer taverns, also prohibiting all outdoor liquor advertising and all radio liquor advertising."

* * *

Says Chinese Welcomed Fall of Hongkong

"The Chinese were greatly pleased when the Japanese took Hongkong from the British," said Miss Josephine Brown, who was for 12 years a rural Y.W.C.A. secretary in China, during her visit to Seattle. "The Chinese say they can take this city away from the Japanese—that they are against all imperialism in the Far East."

Miss Brown's 6,000-mile journey through the war-torn areas of China by train, truck, boat and wheelbarrow did not diminish her store of energy. Here she often addressed four different organizations in a single day. Among them were the Plymouth Congregational International Forum, the Seattle Ad Club, the Y.M.C.A. and the Y.W.C.A. Her main theme was the work of the large number of small Chinese cooperatives scattered all over China. The Japanese de-

stroyed 90 per cent of Chinese industry during the first few months of the "China incident." These small individual cooperatives stepped in and saved the situation.

* * *

City's War Chest is Oversubscribed

Six international relief agencies profited by the fact that Seattle's war chest was oversubscribed by more than $300,000. The executive committee voted a 10 per cent increase in the amounts previously pledged to the following agencies: United China Relief, Russian War Relief, Greek War Relief, Polish War Relief, Queen Wilhelmina Fund, War Prisoners' Aid.

* * *

Oakland's First Citizen Moves to Seattle

It will be a homecoming for Frank M. Silsley when he returns to Seattle this week to become pastor of the Bethany Presbyterian Church. From 1911 to 1917 he was the minister at Westminster Presbyterian Church here. From Seattle he went to the First Presbyterian Church of Oakland, Calif. He served as moderator of the synod of California and Nevada and was a member of the church extension society of the San Francisco presbytery, a trustee of San Francisco Theological Seminary, a chairman of the national missions committee and president of the Oakland ministers' union. He was also honored as "first citizen" of Oakland.

* * *

Double Decade Filled By Pastorate

One of the longest pastorates of the city was honored by the Queen Anne Baptist Church on Nov. 29. Dr. Richardson came to a small, homeless congregation 20 years ago. This church has grown in membership steadily and now is housed in a new building which is considered one of the most beautiful church edifices in the city.

* * *

And So Forth

University Methodist Temple turned Armistice Day into a memorial day honoring the memory of the dead of the First World War. "To some it seems a mockery to celebrate this day now," said James Brett Kenna, pastor of the temple. "It should be remembered, however, that it has been the custom on Armistice Day to honor the men who died in the First World War. They deserve that remembrance even though their dream was not realized."

By general agreement the various union Thanksgiving services of the churches of the city concentrated on prayers for service men and women, for a speedy and victorious conclusion of the war and for an enduring peace.

International House, with 30 students, has rented the building owned by the former Japanese Student Club of the University, the consideration being the taking over of the monthly payments on the mortgage that was held against the building.

BERT G. MITCHELL.

Ask Halifax to End Deadlock

At its recent meeting, the Federal Council voted to ask Lord Halifax to use his influence to break the deadlock in India by "further attempts at a solution."

Ask Negro Aid in Achieving Peace

Illinois Baptists Concerned Over Status of Colored Americans—Rationing Slashes Church Attendance

(Correspondence from Chicago)

CHICAGO, Dec. 14.—The Illinois Baptist convention recently commended the national administration for inducting Negroes into the nation's military services, approved the appointment of a fair employment committee to eliminate racial discrimination and pledged their undying loyalty to the nation. Meeting at Danville, they issued an able statement on postwar conditions, saying that imperialism must be ended and that Africa is certain to assume a new importance in human interests as well as economic ones. They urged Negroes to join their fellow Christians in every effort to effect such a peace as that envisioned by the Delaware Conference. They protested the opposition in Congress to the poll tax repeal legislation, the persistence of lynching, the restriction of privileges to Negroes in transportation and their segregation in training camps. The convention represents 334 churches and about 150,000 members.

* * *

Anderson Warns the Liquor Interests

Following the Boston tragedy, Chicago's night clubs are getting an overhauling by fire inspectors. At least one club has been closed. The inspector's report showed that this club, licensed for 264 patrons, crowded in as many as 800 or 900 on Saturday nights. The club, a remodeled garage, is charged with 15 specific violations, chief of which, aside from crowding, was the use of inflammable decorations. Fire Commissioner Michael J. Corrigan warned that other clubs must expect the same treatment. Meanwhile Harrison Ray Anderson, minister of Fourth Presbyterian Church, asked in an open letter what the liquor interests were doing to curb such flagrant violations among their customers and throughout their trade. He warned that an outraged public would demand more than alibis from a group who promised so much when their business was outlawed or might again give them a vote of no confidence and "this time make it stick."

* * *

Rationing Hits City Churches

Decreases in attendance at church services of from 20 to 25 per cent were registered in most churches of the city the first Sunday under the rationing of gasoline. Bus schedules which had been curtailed were so planned that no runs were made before 10:30 a.m. and many worshipers arrived after services were concluded. This was remedied at once on complaint of many ministers. Pastors are perplexed that the most needed service to the nation's welfare should apparently suffer most from the first change called for in a people's accustomed habits. Ultimately the question will arise whether Protestantism with its overlapping parishes is structurally sound and whether a minor necessity should not force major reconstruction. CHARLES L. VENABLE.

Wedel Made Warden of Preacher's College

Theodore Wedel has been elected warden of the College of Preachers of Washington Cathedral, succeeding the late Ze-Barney T. Phillips.

Free Churchill Pamphlet

The new Archbishop of Canterbury was appointed by Prime Minister Winston Churchill against the wishes of Tory reactionaries in Britain. A huge audience in the Albert Hall, London, heard the Archbishop declare for transference of taxes from productive equipment to ground values. (See Christian Century, Oct. 7, 1942). Churchill himself, in a volume recently issued in New York, says: "Who could have thought that it would be easier to produce by toil and skill all the most necessary or desirable commodities than it is to find consumers for them? It is certain that the economic problem with which we are now confronted is not adequately solved, indeed is not solved at all, by the teachings of the textbooks, however grand may be their logic, however illustrious may be their authors." Churchill is also for the taxation of ground rental values.

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Twin Cities Mark Pearl Harbor Day

Note of Solemnity Pervades Community Services—Dr. Judd, Missionary, Will Enter Congress

(Correspondence from Minnesota)

ST. PAUL, Dec. 8.—The anniversary of America's entry into the war was celebrated by both Minneapolis and St. Paul. In the former city Sunday afternoon at the Cathedral Church of St. Mark there was a service in memory of those who lost their lives at Pearl Harbor and of dedication to the cause for which we are fighting. The address was delivered by Pres. Walter C. Coffey of the University of Minnesota. Last night in St. Paul a patriotic service was held in the city auditorium. Massed high school choirs, Hamline University choir and a chorus of blue-jackets from Wold-Chamberlain naval air base, the Minneapolis Symphony Orchestra, men and women from all branches of our armed forces, and families of men overseas participated as well as civic leaders and members of the clergy. The clergy indeed coined the name of the St. Paul celebration, "Faith Day." The high point of the service came in the reading of several essays of local high school students relating to the present struggle. In every essay the hope for a permanent and just peace and the desire for an international society were expressed.

* * *

United Dry Organizations Adopt New Program

Last week the annual meeting of the Minnesota Temperance Movement was held in the Leamington hotel, Minneapolis. This organization is a united effort on the part of all the dry organizations within the state. The financial report alone is indicative of the popularity of the movement which has been endorsed by the churches. Substantially more than was received by the independent organizations a year ago has been received for the work of the new movement. An invitation was issued to leaders of more than 25 state-wide youth organizations to join a new interdenominational youth temperance council. This council will carry on its work mainly through schools and churches. Moreover, a legislative program for increased control of liquor interests in the state was drawn up. It includes the prohibition of all roadhouses, provision for local option on the sale of liquor, and defining 3.2 beer as intoxicating.

* * *

Hold Service for Draftees

St. Paul men who are being inducted into the army are invited to a brief worship service on the morning of their induction at Christ Episcopal Church, which is located near the armory, the local point of departure. The service is sponsored by the Ramsey County Sunday School Association and is conducted by the ministers in the draft board areas from which the men come on a particular day. Attendance has not been startling, but a sufficient response has been forthcoming to make this project worth while.

* * *

Churches Hold United Financial Canvass

Seventeen churches of several different denominations have united in a simultaneous financial canvass with uniformly good results. This is another of the signs that the ecumenical movement may get a boost from the bottom, that is, from the local community, rather than from the top—denominational headquarters. The churches were kept informed of each other's progress and have learned again that cooperation is much better than competition. It is hoped that many more local parishes will unite in a similar canvass in February.

* * *

Church Bodies Holding Annual Meetings

The annual meeting of the Ramsey County Sunday School Association was recently held in the Central Presbyterian Church with Bishop Stephen E. Keeler of the Episcopal Church as speaker. More than 300 delegates from more than 100 churches were present. The annual meeting of the Minneapolis church federation was held yesterday at the Portland Avenue Christian Church. The speaker for the supper meeting was Dr. George L. Robinson, retired professor of Old Testament and archeology at the Presbyterian Theological Seminary of Chicago. Dr. Robinson is the interim pastor at the House of Hope Presbyterian Church in St. Paul.

* * *

Lutheran Churches Celebrate

Two Lutheran churches in St. Paul are celebrating important anniversaries. Christ Church, near the state capitol, is marking its 75th anniversary with special services. The minister is Joseph Simonson. Emanuel Evangelical Lutheran Church observes the 70th anniversary of its founding and the fifth since the construction of its present edifice. G. A. Ernst is the minister here.

* * *

Dr. Walter Judd, Medical Missionary, to Congress

Minnesotans are looking forward with interest to the congressional debut of Dr. Walter Judd, Presbyterian medical missionary, who is to represent the state's 5th district. For several years Dr. Judd has been practicing medicine in Minneapolis. He has found time to speak before hundreds of church and civic groups on the subject nearest to his heart, Christian work in China. Against his own desires, he was prevailed upon to become a candidate for public office. Without campaigning himself, he won his election by an overwhelming vote. One thing is sure, there will be no better informed member of Congress on questions pertaining to the Orient, and few who can match Minnesota's new representative in debate or platform address.

* * *

Chapel to Honor Minister

Cone Chapel in the new Goodwill Industries building will be dedicated Sunday afternoon. The chapel is named in honor of Dr. A. F. Cone, retired Methodist minister who has been president of the institution since it was started here in 1919.

PHILIP G. MURRAY.

UNITE INTERCHURCH BODIES

(Continued from page 1598)

religious bodies north of the border. At first it seemed that there was no way out of the impasse which this question, involving as it did both the name and the scope of the new body, raised. Perhaps the best that could be done would be to appoint an American-Canadian commission to work out a solution to this and some other difficulties and adjourn. When that commission had reached a solution, then let the Federal Council call a special meeting of its 500 delegates to vote on the issue.

Vote to Reconsider

Having reached this decision, the dissatisfied delegates went unhappily to bed. Not all of them slept. The next morning they approved a motion to reconsider. Sharper wits and stronger courage went at the task again. The goal was to be found by going ahead, not by retreating. So they approved the proposed constitution, set up their Canadian-American committee and appointed the Committee on Further Procedure. This is commissioned to report to the executive committee of the Federal Council not later than next June 30. Instead of calling a special meeting of the Federal Council, the meeting decided to give the executive committee power to act.

The decisive step was then taken. When the executive committee votes on the final details of the plan, it is to refer its actions, together with the proposed constitution, to the constituent denominations of the Federal Council with a recommendation that they act favorably upon it. The earliest time in which a sufficient number of these bodies can ratify is by 1945. Any time after that they are expected to call a constitutional convention which will launch the new United Council of Churches of Christ with whatever scope and under whatever name may then be decided upon. When they reached this decision, the delegates were so moved that they spontaneously sang a hymn of praise to God.

Other Agencies Discuss Issue

This action by the Federal Council biennial meeting was only one of the steps taken at Cleveland. The Home Missions Council, composed of church boards concerned with national missions, took parallel action. The United Council of Church Women, which came into existence only a year ago when three organizations merged, felt that it must first establish its own identity before it attempted to lead its constituency into this larger merger. It deferred action but let it be known that it was in entire sympathy with the proposal. The United Stewardship Council, composed of the promotional secretaries of the denominations, and the Missionary Education Movement are in much the same position. The Council of Church Boards of Education did not meet. All of these groups are expected to be governed by the decisions to be reached by their churches.

The International Council of Religious Education committee which met in Cleveland voted to submit the proposal to the coming February meeting of that body with a recommendation for favorable consideration. If it receives approval there, it will be referred to the member agencies of the I.C.R.E. When a majority of these agencies approve, the I.C.R.E. will join the new body.

The strongest opposition to the merger developed in the meetings of the Foreign Missions Conference. This is one of the oldest of the cooperative agencies. More than 75 denominations send representatives to its annual meeting and to its committee meetings. Many of these cooperate with other churches in no other way. Among its members, for example, is the Southern Baptist Convention, one of whose secretaries declared with vehemence that the very idea of wider cooperation was "intolerable" to his people. Southern Presbyterians, Episcopalians, Disciples and Lutherans were also notably cool to the idea that the F.M.C. should become the foreign missions division of the North American Council. The fact that the divisions would permit denominations which refused to cooperate with the council as a whole to hold membership did not move them. The result was that the final vote of the Foreign Missions Conference simply referred the proposed merger to its constituent foreign missionary societies without recommendation except that they send in their comments.

Council Votes on War

Holds United Nations Victory Important to Christianity

In this first meeting of the Federal Council of Churches since the United States became involved in the war, great pressure was exerted to get this influential body to produce a statement which would place the churches "squarely behind the government in the prosecution of the war." Not all of this pressure was intentional. Many of the speakers had sons in the armed services. One mentioned that his son was in a CPS camp. The chaplains were said to need a clarification of the church's position and the government was said to be confused over the attitude of Protestants. So the council turned to a consideration of the excellent statement on the war contained in the lofty "Message on the State of the Church" submitted by a west coast committee headed by Dr. John C. Bennett, the "Thirteen Principles" adopted at Delaware, and a proposal from the council's Department of International Justice and Goodwill that a commission of leading theologians and churchmen be appointed to prepare a message on the relation of the church to the war. In addition it had before it a statement on "The Issues at Stake in the War" which had been prepared by the Federal Council's executive committee.

After endorsing the work and the plans of the Commission on the Bases of a Just and Durable Peace, the council turned to consideration of the executive committee's statement. The full text of this document appears on page 1602 of this issue. It affirmed that "two different conceptions of the meaning and end of human existence" are at stake in the war; that an Axis victory would set back the course of Christian progress for an incalculable period; that a victory for the United Nations would give the churches freedom to carry on their work which the Axis, if victorious, would deny, and that therefore every Christian must be concerned to see an Allied victory. The statement ended with a renunciation of hatred and vengeance against the people of the countries with which "we are at war." When it was pointed out that the Federal Council had not yet declared war, "we" was changed to "our nation."

Protect Right of Conscience

The resolution was opposed by Charles Clayton Morrison, Philip Jacobs, Rufus Bowman, Albert Edward Day, Lynn Radcliffe, M. R. Ziegler and Ralph E. Diffendorfer. John Foster Dulles submitted and got approval for an amendment which recognized "that whatever the issues of war seem to be, there are some sincere Christians who believe that force is never permissible to resolve them. The Federal Council in adopting this resolution does so without denying the right of Christians to

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hold to that position recognized by the Oxford Conference of 1937 as one of those which true Christians may hold."

Government Needs Reassurance

Among those who supported the resolution were Methodist Bishops Oxnam, Cannon and Leonard, Episcopal Bishop Sterrett, Baptist Daniel A. Poling and Presbyterian John A. Mackay. Bishop Leonard said he supported the statement as a measure to aid the chaplains, "who are in great distress of mind over the uncertainty which characterizes the attitude of the churches with relation to the war." He also supported it to clear up the "grave uncertainty" which he said exists in certain high governmental circles—"I need not be more specific"—over the attitude of the Federal Council to the war. When the final vote came, it favored the executive committee statement by a 4 or 5 to 1 proportion. The Church of the Brethren representative asked that his denomination be recorded as dissenting.

Following the debate on the statement of the executive committee, the Federal Council voted to ask a commission of scholars and churchmen to prepare a message to the churches on their relation to the war. There was no opposition to the proposal, which came before the council as the recommendation of the Department of International Justice and Goodwill. The commission is to be appointed at an early meeting of the executive committee.

Delaware Under Attack

When the question of giving endorsement to the "Thirteen Principles" adopted by the Delaware Conference on the Bases of a Just and Durable Peace was raised, Charles H. Seaver, an industrialist who has had close relations with the National Association of Manufacturers, led the opposition on the ground that the effect of these principles "on millions of laymen will be most disruptive." His motion to refer the principles to the executive committee of the Federal Council, on which he is one of the Congregational Christian Church representatives, was seconded by Frederick L. Fagley, general secretary of the Congregational national council. It was successfully opposed by John Foster Dulles, chairman of the commission. The basic issue, he said, is the broad economic policy that underlies the principles.

Concerning Poets

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Plan New Missions

Foreign Missions Conference Sees Need For New Missions Policy

The war statement of the Federal Council differed from the declaration proposed by the international relations committee of the Foreign Missions Conference and approved by that body. Maintaining that "the spiritual foundation which the world Christian mission has been seeking to lay across lines of race and nation provides the only hope for a world order adequate to the new day," the conference proceeded to demonstrate how deeply its ecumenical mission had affected its thought on the relations between peoples. Stressing the unity and the courage of the churches under fire, it called upon American Christians to "lend full support to new, promising types of Christian service" such as rehousing, city planning, reconstruction of institutions of human welfare and home life, rehabilitation in industry and agriculture and education. It affirmed that the "revolutionary demand for full human rights to all people" is in large measure a "product of the world Christian mission" and ended with a call to penitent prayer.

Affirm Religious Liberty

Proof that Protestantism can still protest when necessary was shown in the answer given by this meeting of the Federal Council to the pronouncement in which the Roman Catholic hierarchy recently suggested that non-Catholics be denied the right to conduct missions in Latin America. The debate on this issue raised the question as to whether such a statement was advisable at a time when every effort should be made to maintain national unity and inter-American good will. The conference finally decided that silence in the face of the statement by the hierarchy would be more widely misunderstood than would an open affirmation of the Protestant position. The statement as adopted is presented in full on page 1598 of this week's issue.

Urge Local Church Unity

One of the more far-reaching actions of the week of meetings in Cleveland was the approval by the Federal Council and the Home Missions Council of the report of a joint committee of the two bodies on "comity" or the relationships between churches in communities. Declaring that "comity" which always results in the preservation of denominational forms is outmoded, the report committed the churches to work for "cooperative unity." It declared that "when the people of a community deliberately choose to have a church which is not limited to one denomination, they should be guided and assisted in securing such a church." It then adopted a set of 14 "urban comity principles" which said that there should not be more than one church for every 1,500 people. It is to be hoped that the fact this action was taken without debate after five minutes' consideration did not conceal its revolutionary character.

Approve Sending Food to Starving

Henry Sloane Coffin of New York moved a resolution providing for relief to the starving people of Europe wherever it can be done "without giving vital aid to their oppressors." Noting that "a very considerable proportion of the population of Belgium and possibly other subjugated nations may perish before the war's end," he proposed no "scheme of general relief," but "the extension to other areas in desperate need of the plan already functioning with the full approval of the Allied governments for the relief of Greece, provided the occupying powers will agree to the same conditions and safeguards of its administration." The motion, which included supervision of the transport and distribution of food by an international commission of Red Cross officials, was voted without opposition.

Two Churches Enter Council

Two additional churches were received into membership in the Federal Council, making the total now 26. They were the Church of the Brethren, with 1,017 churches and 176,908 members, and the Ukranian Orthodox Church, with 36 churches and 12,480 members. The Presbyterian Church of the U. S., which had recently returned to membership, was also welcomed at this meeting.

Tucker Elected President

Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church, was formally installed in the presidency of the Federal Council, James McDowell Richards, president of the Decatur, Ga., seminary of the Southern Presbyterian Church, in the vice-presidency and Harper Sibley of Rochester, N. Y., in the treasurership at an impressive ceremony in Trinity Cathedral on Dec. 10. Mrs. Norman Vincent Peale, New York, was elected president of the national Home Missions Council.

H. E. F.

STATEMENT ON WAR

(Continued from page 1602.)

the mouthpiece of any national cause, but as members of a world-wide fellowship. We, therefore, renounce hatred and vengeance for the people of the lands with whose government regimes our nation is at war, and we commit ourselves to the working for a just and durable peace as the outcome of the victory of righteousness that we seek.

"We recognize that, whatever the issues of war may seem to be, there are some sincere Christians who believe that force is never permissible to resolve them. The Federal Council, in adopting this resolution, does so without denying the right of Christians to hold to that position recognized by the Oxford Conference of 1937 as one of those which true Christians may hold."

Will Aid Homes of Absent Draftees

Rhode Island Town Volunteers to Do Odd Jobs Departing Soldiers Left Behind—Bible Week Stressed

(Correspondence from New England)

PROVIDENCE, Dec. 8.—Volunteer workers in Cranston, R. I., are organizing to aid families of service men. This community movement has won the support of all groups. The volunteers are shouldering humble duties, planning to clean sidewalks, fix up houses, do errands, carry ash cans, tend furnaces, offer rides, and do carpentering and other tasks when called upon by a service man's family. In some cases men had to rush off to service so quickly that their wives or mothers were left with tasks they could not handle. All homes displaying a service flag will get this free service. The chamber of commerce, Boy and Girl Scouts, fire and police groups, Rotary and Lions clubs, civilian defense workers, patriotic orders, high school and church societies and others will share in this civic project.

* * *

Churches of Many Districts Mark Pearl Harbor Day

Protestants and Catholics, Jews and Gentiles throughout this district marked Pearl Harbor Day in some manner. Grace Episcopal Church, Providence, held a community service of remembrance for those who have died in the service of their country, at that time or since. Rt. Rev. James DeWolf Perry, bishop of Rhode Island, preached a memorial sermon. Service men's groups attended in a body, and relatives and friends were specially invited. One Providence church had stenographers in the vestry taking down greetings parishioners wished to send service men. In others, navy or army chaplains were the guest speakers. Jewish synagogues also held memorials in their Hanukkah services. The island fortress to the west is vividly remembered here.

* * *

Governor Urges Daily Bible Reading

Gov. Leverett Saltonstall, in a proclamation on Massachusetts Bible Week (Dec. 6-13), commended the suggested theme, "Watch your Bible reading," and urged daily reading of the Scriptures "as a patriotic religious exercise." Governor Saltonstall recalled that in 1808, 107 of the leading citizens of Massachusetts gathered in the state house on Beacon Hill under the guidance of John Quincy Adams, Theophilus Parsons, Francis Parkman and William Ellery Channing to face the fact that American ideals were being threatened by world conditions of the time. "Once again," the governor pointed out, "in the world of our day American ideals of life, liberty and democracy are threatened. The whole future of Christian civilization is at stake. We need to be reminded not only that the deepest needs of our day remain spiritual, but also that the best things in American life are traceable to the Scriptures." Governor Saltonstall was the first governor to issue a Bible Week proclamation.

* * *

Rhode Island's Governor Also Endorses Bible

Gov. J. Howard McGrath of Rhode Island in his proclamation declared that "truths necessary for salvation are so plainly expressed [in the Bible] that the ordinary devout reader may discover them for himself. For that reason, men of our fighting battalions, embarking upon journeys from which there is uncertainty of return, take with them as many Bibles as they may for guidance. . . . Those here at home, their next of kin, their loved ones, have found or are finding that the Bible, more than a manual of theology, is a record of a varied and developing religious experience, in concrete historical embodiments. It is the guide and inspiration of personal religion; the source of enlightenment in every department of human life and thought; a staff and comfort through the valley of the shadow."

* * *

Churches Aid Victory Buyers' Drive

Churches of many denominations in this area are promoting a "victory buyers' drive" to secure signatures to a pledge not to buy higher than ceiling prices. The Consumers' Conference Committee has set up this drive to aid the OPA, and asks also that people refuse to hoard or to buy rationed goods to which they are not entitled. The Consumers' League and other groups have distributed pledge cards widely among the churches and social agencies.

* * *

Bible Distribution Rises In Massachusetts

Bible distribution in Massachusetts has increased by 52 per cent, according to a statement from Dr. Frank K. Singiser, executive secretary of the Massachusetts Bible Society. Dr. Singiser stressed the fact that Bible Week would be observed for the first time in service camps. Pointing to this significant increase in Bible distribution and reading, he declared that "this is probably one of the expressions of the people's turning to religion for help as well as comfort. The demand for the Scriptures is without doubt due to a growing conviction that the supreme need in American life today is God-guidance."

RICHARD K. MORTON.

Current Feature Films

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M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Cairo (MGM) J. MacDonald, Ethel Waters, Robert Young	*Comedy,* elaborately set, with musical interludes and spy plot about foiling of nazi attempt to destroy Suez Canal.	Announces self as satire on previous spy plots, yet does not treat fantastic situations lightly enough to accomplish that, and still does not attempt to achieve suspense. Mildly entertaining. M, Y
Eyes of the Underworld (Univ.) Wendy Barrie, Lon Chaney, Richard Dix	*Melodrama.* Police chief's investigation of tire-theft ring leads him to city council and his own office.	Familiar police - versus - gangster theme, stiltedly presented but action-filled for those who want no more. *Routine gangster film.* M
Nightmare (Univ.) D. Barrymore, Brian Donlevy, Gavin Muir	*Melodrama.* American gambler, down on luck, stumbles in London blackout on mysterious murder, is unwittingly set on nazi spy trail that leads to exciting adventure.	Made more carefully than average spy melodrama we have been seeing of late, this starts out as excellent suspense fare and ends up with at least half of that excellence. *Fair melodrama.* M, Y
Sin Town (Univ.) C. Bennett, Ward Bond, B. Crawford, Patric Knowles	*Melodrama.* Battle of wits between rival gamblers in boom oil town, with bystanders the losers in most of the encounters.	Setting established with care, but in the end this is just another rather confused tale of the vagaries of financial vampires. *General atmosphere unpleasant.* M
Tish (MGM) Lee Bowman, Aline McMahon, Marjorie Main, Zasu Pitts	*Comedy.* Adventurings of energetic spinster trio in small town, based on popular sketches of some years ago and brought up to date.	Has occasional touches of discerning characterization, but lacks subtlety and care in construction, becoming at times mere noisy slapstick. *Homey, warmhearted but hurried comedy.* M, Y
Life Begins at 8:30 (Fox) Sara Allgood, Ida Lupino, Cornel Wilde, Monty Wooley	*Drama* centering about onetime famous actor, made worthless by drink, and his daughter whose life he makes miserable until circumstances lead him to "stand up."	Despite theme, film is not depressing, containing many discerningly comic scenes. Interest lies in characterization rather than action. Drinking problem treated constructively. Sensitive acting and direction. Rather long, but *good.* M

BEST CURRENT FILMS

For Family: Bambi, Dumbo, Fantasia, The Gold Rush, The Great Commandment, Holiday Inn, The Pride of the Yankees, The Spirit of Stanford, Yankee Doodle Dandy.

For Mature Audience: Crossroads, For Me and My Gal, The Forgotten Village, Gentleman Jim, In This Our Life, Joe Smith—American, King's Row, Ku Kan, The Loves of Edgar Allan Poe, The Magnificent Ambersons, Moscow Strikes Back, The Moon and Sixpence, Mr. Kipps, Mr. V, Mrs. Miniver, My Favorite Blonde, My Sister Eileen, Now Voyager, The Pied Piper, Sergeant York, The Talk of the Town, Target for Tonight, Wake Island, Wings and the Woman, The World at War.

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